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BOSTON UNIVERSITY  
GRADUATE SCHOOL

Thesis  
HOSEA AND THE CONCEPT OF MERCY

by  
Vernon Alvin Loescher  
(A.B., De Pauw University, 1932)

submitted in partial fulfilment of the  
requirements for the degree of  
Master of Arts  
1934

WESTERN UNIVERSITY  
GRADUATE SCHOOL

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ORGANIZATION OF THESIS ACCORDING  
TO CHAPTERS.

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- I. The Problem Left by Amos.
- II. Literary and Historical Aspects of Hosea.
- III. The Marriage of Hosea.

The Message of Hosea.

- IV. The Concept of Mercy.
- V. The Knowledge of God.
- VI. The Doctrine of Repentance.

Concluding Chapters.

- VII. Hosea and Later Thought.
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"The quality of mercy is not strained;  
 It droppeth as the gentle rain from heaven  
 Upon the place beneath: it is twice blest,--  
 It blesseth him that gives and him that takes:  
 'Tis mightiest in the mightiest; it becomes  
 The throned monarch better than his crown:  
 His sceptre shows the force of temporal power,  
 The attribute to awe and majesty,  
 Wherein doth sit the dread and fear of kings;  
 But mercy is above this sceptred sway,--  
 It is enthroned in the hearts of kings,  
 It is an attribute to God himself;  
 And earthly power doth then show likest God's  
 When mercy seasons justice."

William Shakespeare, from  
 "The Merchant of Venice."



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## Chapter I.

## THE PROBLEM LEFT BY AMOS.

I. Introductory Statement: The Purpose and Scope of the Thesis.

The purpose of this thesis is to show what relation Hosea bore to the concept of mercy as it arose in the eighth century B.C. In its scope the thesis will necessarily include a consideration of the setting of the message of Hosea as it was created by the problem which Amos left, a consideration of the literary aspects of the Book of Hosea, an inquiry into the historical background of the work, a discussion of the personal history of the prophet Hosea with special emphasis upon the nature of his marital experience as it relates to his call, a consideration of the major elements in the message of Hosea, followed by a short inquiry into his influence on later Hebrew thought and his value for modern thought. We proceed immediately to the problem Amos left, which problem forms a natural introduction to the very heart of the message of Hosea.

II. The Major Emphasis of Amos and the Consequent Problem.



### A. The Chief Teaching of Amos.

Amos was first and foremost a preacher of righteousness. He was certainly the spiritual father of Immanuel Kant who regarded religion as the viewing of one's duties as divine commands. His approach to religion was through the ethical and he comes very near to saying that the ethical man is the religious man. If we had but two verses from Amos with which to characterize his teachings they might well be,

Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream. 1.

Not only is Amos a teacher and preacher of righteousness as the requirement of Jehovah, but it is "....righteousness almost wholly in its judicial and punitive offices."<sup>2.</sup> And here we find his second great emphasis--impending, inevitable doom. Nothing can arrest the doom which will surely come as the result of the unrighteous life of Israel. The Day of Jehovah is one of darkness rather than light. It is a day of inevitable, inescapable judgment.

Woe unto you that desire the day of Jehovah! Wherefore would ye have the day of Jehovah? It is darkness and not light. As if a man did flee from a lion, and a

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1. Amos 5:23-24.

2. G.A. Smith, TP. p. 227.



bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of Jehovah be darkness, and not light? even very dark, and no brightness in it? 1.

Jehovah hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? Yea, it shall rise up wholly like the River: and it shall be trouble and sink again, like the River of Egypt....And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning for an only son, and the end thereof as a bitter day. 2.

Righteousness and impending doom because of the lack of righteousness and social justice are the two foci of emphasis in the social teachings of Amos. We may get a still clearer view of his teachings by considering his conception of God.

### B. Amos' Conception of Jehovah.

3.

H. Wheeler Robinson, in his analysis of Amos' conception of God, suggests that one major element in the Divine personality is that "...he is merciful." With this I find it impossible to agree and the present section and the next three sections will be devoted to showing, as the negative aspect of the argument, why I find it impossible to agree with Principal Robinson.

1. Amos 5:18-20.

2. Amos 8:7-8,10.

3. A in AC.p.776b.



The fundamental element in the theology of Amos is his conception of Jehovah. His emphasis rests upon the Divine Sovereignty and the Divine Righteousness. It is instructive to note the names which he applies to Jehovah.<sup>1.</sup>

"(1) Jehovah ( the Lord) alone, commonly, as in the other prophets.

(2) The Lord Jehovah (Adonai Jehovah; A.V. the Lord God) is his favorite title, occurring twenty times. ch. 1:8; 3:7,8,11,13; 4:2,5; 5:3;6:8;7:1,2,4(twice)5,6; 8:1,3,9, 11;9:8.

The Lord (Adonai) only, 7:7,8;9:1.

(3) The following combinations should be noted;--

Jehovah the God of hosts (A.V. the Lord, the God of hosts)4:13;5:14,15; 6:8,14; and more emphatically, Jehovah, whose name is the God of hosts,5:27.

The Lord, Jehovah of hosts, 9:5.

The Lord Jehovah, the God of hosts, 3:13

Jehovah, the God of hosts, the Lord, 5:16." 2.

It is interesting to note that the term Lord never occurs at all in Hosea, and the phrase God of hosts appears but once--- 12:5. The point of importance in this analysis

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1. Kirkpatrick, DP.p.108.Note B.

2. 4:13; 5:8- 9 and 9:5-6 are rejected by certain commentators. They may be omitted in this analysis without affecting the argument.



of the names applied to Jehovah by Amos is that all of them emphasize the attributes of power rather than any element of mercy or tenderness. The title, "The Lord Jehovah," gives no hint of tenderness or of anxiety upon the part of Jehovah. He is one who pursues his way destroying those who infringe upon his righteous laws.

As Marti points out, "No one can fail to observe that in this belief of Amos monotheism is present in essence if not in name."<sup>1.</sup> Jehovah is the creator and ruler of the world, his power extends over other nations than Israel, and he is righteous. But, "With all due acknowledgment of the greatness of Amos, it is impossible to acquit him of a certain narrow-mindedness. His God is essentially a criminal judge, inspiring fear but not love; and on fear alone neither the heart of man nor religion can exist. With the execution of judgment matters are at an end, so far as Amos is concerned. What was to take place afterwards, he does not ask."<sup>2.</sup>

Amos had to meet two tendencies in the thought of the Israelites concerning God. They thought of him as

1. quoted by H.W. Robinson, A in AC.p.776b.
2. Cornill, PI.p.47.



the God of Israel exclusively, and they had caused religion to degenerate into ceremonialism forgetting his ethical character. Amos meets both of these tendencies by telling what the various offenses of the various nations have been,<sup>1.</sup> that each will be held responsible and accountable by Jehovah according to the light ~~it~~ had. In each case doom is prophesied for these nations because of the rupture of some moral principle. It is instructive to note at this point that Amos never refers to Jehovah as the "God of Israel," whereas the other prophets use this title commonly. Israel is to be especially punished because of the special light which she has had by virtue of her unique relation to Jehovah(3:2). They are to be punished because they have rejected the law of Jehovah, and because they have followed false gods(2:4).

With fine sarcasm he attacks their meaningless ceremonialism which had become so popular.<sup>2.</sup> He speaks of their ceremonies as transgressions.<sup>3.</sup> Their only hope is to seek Jehovah.<sup>4.</sup> What a shock it must have been to the self-satisfied Isra<sup>6</sup>lites who had deluded

1. Amos 1:2-2:4.

2. Amos 5:21-25.

3. Amos 4:4,5.

4. Amos 5:4,14,15.



themselves into believing that Jehovah was pleased with them when this southerner told them that they were heading straight for moral and political destruction.

We may summarize the message of Amos in the following statements:

1. Jehovah is the God of Israel, but he is also the God of all nations.
2. Jehovah is the God of history and justice between men is the divine basis of society.
3. Jehovah has chosen Israel, not for her own sake, but because of the mission she has in the world.
4. Religion and morality belong together.
5. Privilege implies responsibility both in regard to the nation and the individual.
6. The failure to recognize this responsibility and the resulting indulgence in social injustice will result disastrously.
7. This doom is inevitable and inescapable.

Amos"...stood for the enthronement of conscience in religion...To seek the good is to seek Jehovah, and to seek Jehovah is to seek the good."<sup>1.</sup>

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1. Knudson, BLP.p.88.



### C. Passages in Amos Implying Mercy.

Two passages in Amos suggest the mercy of God by implication and two passages, which are very similar to each other, suggest the mercy of God as it may be induced by intercessory prayer.

The two passages implying mercy are as follows:

For thus saith Jehovah unto the house of Israel, Seek ye me, and ye shall live; but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek Jehovah, and ye shall live; lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it in Beth-el. Ye who turn justice to wormwood, and cast down righteousness to the earth. 1.

The word "seek" here has the idea of "habitually seek"--- that is, a line of conduct which has a definite direction with great constancy. From the point of view of the people the ordinary thing to do when called to seek Jehovah would be to go to Beth-el and Gilgal and Beer-sheba. Amos is here declaring that such procedure is useless. Over against the seeking of these ancient sanctuaries the people are to seek Jehovah. The result of the correct seeking of Jehovah is life-- the word "live" having something of the quality of immortality, but not quite what we mean by immortality. It has more the conception back of it that

1. Amos 5:4-7.



the man who truly seeks God truly lives. Implicit in this utterance is the thought that if the people seek Jehovah in righteousness they will be saved--- Jehovah will be merciful and deliver them from the destruction that is to come. The second passage implying mercy and deliverance is this:

Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph. 1.

Because of the similarity of these two summons to repentance through righteous living, some commentators place them together. The people say that Jehovah will be with Israel, but here Amos lays down the condition upon which Jehovah will be with them. The implication is that if they fulfill the conditions they will be delivered. But in this passage there is more doubt than in the first for Amos says, "it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph." He's not even sure here but what the unrighteous conduct of Israel has gone so far that nothing will avail. He has somewhat of the same thought

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1. Amos 5:14-15.



of a possible deliverance in 3:12 where he says,

Thus saith Jehovah: As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be rescued that sit in Samaria in the corner of a couch, and on the silken cushions of a bed.

There is not a great deal of mercy implied here for you cannot make much of a sheep out of two legs and a piece of an ear.

Certainly the implication back of these words is that Jehovah's attitude can be changed by a change of life on the part of the Israelites--- without this implication these passages would be meaningless.

Indeed, if this possibility were not in the background of Amos' message his whole message would be without point, for it is difficult to see what value a message of doom would have if there were no way out.

In two other passages Amos is more explicit in his "doctrine of mercy."

Thus the Lord Jehovah showed me: and behold, he formed locusts in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. And it came to pass that, when they made an end of eating the grass of the land, then I said, O Lord Jehovah, forgive, I beseech thee: how shall Jacob stand? for he is small. Jehovah repented concerning this: It shall not be, saith Jehovah. 1.



Thus the Lord Jehovah showed me: and, behold, the Lord Jehovah called to contend by fire; and it devoured the great deep, and would have eaten up the land. Then said I, O Lord Jehovah, cease, I beseech thee: how shall Jacob stand? for he is small. Jehovah repented concerning this: This also shall not be, saith the Lord Jehovah. 1.

In these two passages we catch a glimpse of the tenderness of Amos. He of the strong will and inescapable doom finds complete destruction too great and so he prays and believes that his intercessory prayer is effective. Here are the only places in the book where Jehovah is explicitly revealed as merciful. We may say with G.A. Smith, "Amos is not unaware of this ancient grace of Jehovah but he speaks of it in a fashion which shows that he feels it to be exhausted and without hope for his generation."<sup>2.</sup>

It is interesting to note that H.W. Robinson who mentioned as one of the characteristics of Amos' conception of Jehovah that "he is merciful" does not mention mercy or grace in dealing with these two passages but rather dwells upon the destruction<sup>3.</sup> pictured in these two visions. Here of all places would be his opportunity to justify his statement.

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1. Amos 7:4-6.

2. TP.p.229.

3. A in AC.p.782a.



There remains one more section in the book of Amos which deals with mercy and restoration. We turn to a consideration of it.

D. The Restoration Passage in Amos. 9:8a-15.

As we have already seen, the chief emphases of Amos were righteousness as the requirement of Jehovah and doom and destruction as the penalty for unrighteousness. The element of mercy was, while not entirely lacking, pushed into the background. "This was soon felt as a defect, and a reconciliatory conclusion was appended to the Book of Amos, which contains little of his ideas, and is at variance in all points with his<sup>1.</sup> doctrines."

This disputed passage is worth quoting before we consider the arguments for and against its authenticity.

...save that I will not utterly destroy the house of Jacob, saith Jehovah. For, lo, I will command, and I will sift the house of Israel among all the nations, like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth. All the sinners of my people shall die by the sword, who say, The evil shall not overtake nor meet us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations that are called by name, saith Jehovah, that doeth this. Behold, the days come, saith Jehovah, that

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1. Cornill, PI.p.47.



the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God.

Here is certainly a scintillating picture of the restoration, but the passage is doubted as has already been indicated. Nevertheless there are those who hold to its authenticity on the following grounds:

1. They say that it is clearly a mistake to demand consistency in the prophetic message and point to certain Egyptian prophets who combined doom and hope in their messages. We grant this contention, but believe that there are arguments which are more convincing to show that it is not the work of Amos.
2. They further point out that there were elements in the message of Amos which show that he was not merely a proclaimer of judgment and doom, but a caller to repentance. With these passages we have already dealt and need not discuss them further at this point.

Those who hold that this section of the Book of Amos is exilic or post-exilic in origin argue after this fashion:

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1. The picture of the restoration here presented is inconsistent with his repeated announcements of destruction. Here is optimism--the rest of the book preaches doom. The nation's destruction is absolute and final. It cannot be averted. The question is naturally asked, "Has Amos blunted his message?" This is either the case or else it was written by a later hand realizing a deficiency in the message of the eighth century prophet of righteousness.

2. There is a distinctly favorable attitude expressed toward Judah in this passage and this is not consistent with the rest of Amos. Sellin<sup>1</sup> is of the opinion that this section could not have been spoken where it now stands but belongs rather after 7:10-17. Two objections arise to this procedure-- it involves a rigorous rearrangement of the text, and nowhere else does Amos idealize Judah and set her up as an example.

3. The general emphasis on material blessings without any mention of the moral conditions necessary either for the attainment or the maintenance of this restored society is decidedly not the temper of the preacher of the Moral Law. This is certainly not characteristic

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1. IOT.p.139.



of Amos. It would rather point to the work of a prophet of a later date who thought to brighten the otherwise somewhat dark picture.

4. The comfort of the restored ~~era~~ is expressed in exilic and post-exilic language. Such phrases as, "in the days of old" ( found in Jeremiah, Micah and Malachi), "plant, and not pluck up," "to pluck up," suggest later times. This argument, however, is not <sup>1.</sup> conclusive, for as Driver points out"... in themselves however, the phrases used are not linguistically suggestive of lateness; and the question is whether, it being granted that Amos might have contemplated (like other prophets) not only the exile of his people, but also its restoration, they do more than give expression to that idea under forms which might have presented themselves to him."

5. The validity of this fifth argument depends upon the meaning attached to "the fallen tabernacle of David." If this refers to the division of the kingdom, it could, from this point of view, be a genuine utterance of Amos. If, on the other hand, it refers to the captivity in 586, it could not be his. The implication of the

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1. JA.p.125.



passage is that the event has already taken place. There are those who hold that even though it does refer to the Captivity, it might be a genuine utterance of Amos in that it might be a prophetic perfect. No absolute proof of meaning is possible on either side and this argument is at best a cumulative rather than a conclusive one.

6. Finally, it is argued that the hostility to Edom, expressed in verse 12, is a post-exilic thought.

For these reasons, in this thesis, we reject the section 9:8a-15 of the Book of Amos as coming from the hand of the prophet Amos.

#### E. Amos and the Word hesed.

The characteristic word of Hosea is hesed<sup>1.</sup>, translated "grace," "leal love," "mercy." The point of importance here is that whereas this is the characteristic word of Hosea, Amos never once uses it. The characteristic words of Amos are gedhāqāh (justice) and mishpāt (righteousness). "In short Amos illustrates the easily-forgotten truth that a preacher to the conscience is not necessarily a preacher of repentance."<sup>2.</sup>

1. See Chapter IV for a fuller discussion of the concept.

2. G. A. Smith, TP. p. 228.

passage is that the event has already taken place.  
There are those who hold that even though it does  
refer to the captivity, it might be a prophetic utterance  
of grace in that it might be a prophetic promise.  
No absolute proof of meaning is possible on either  
side and this argument is at best a cumulative rather  
than a conclusive one.

C. Finally, it is argued that the gentility to which  
allusion is made in verse 15, is a post-biblical thought.  
For these reasons, in this study, we reject  
the section 9:8-15 of the Book of Acts as coming from  
the hand of the prophet Amos.

#### 2. Grace and the Word Preached

The characteristic word of Amos is grace, translated  
"Grace," "favor," "mercy." The point of importance  
here is that whereas this is the characteristic word  
of Amos, Amos never uses it. The characteristic  
words of Amos are justice (justice) and righteous-  
ness). The word grace illustrates the early-Christian  
truth that a preacher to the Gentiles is not necessarily  
a preacher of repentance."

I. Now we turn to a further discussion of the concept  
of grace in the New Testament.

### F. The Problem Left by Amos.

For Amos fear of punishment was the only motive offered for righteous living. Jehovah was for Amos a righteous, ethical God, but He could scarcely be called a loving, caring God. For the most part the God of Amos was cold and unfeeling. As G.A. Smith suggests "...the problem...was not to discover Love in the Deity whom he had so absolutely identified with Law."<sup>1.</sup> The Hebrews had already discovered something of the love of God through their wilderness and deliverance experiences. "But the problem was to prove in God so great and new a mercy as was capable of matching that Law, which the abuse of His millennial gentleness now only the more fully justified. There was needed a prophet to arise with as keen a conscience of Law as Amos himself, and yet affirm that Love was greater still; to admit that Israelites were doomed, and yet promise their redemption by processes as reasonable and as ethical as those by which the doom had been rendered inevitable. The prophet of Conscience had to be followed by the prophet of Repentance."<sup>2.</sup>

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1. TP, p. 229.

2. *ibid*, p. 229.



### III. The Relation of Amos and Hosea.

#### A. The Major Emphasis of Hosea.

Hosea has just as strong a conception of moral law as does Amos. What a man plants that must he also reap is just as true for Hosea as it is for Amos. But in addition to this inevitable moral law is a mercy to match that law. God demands mercy as well as justice. God himself is merciful, and his heart is torn with grief when Israel sins---punishment is not the last word. Through discipline Israel is to be won back to Jehovah. Sincere repentance finds a waiting heart-- a heart which forgives-- a love which conquers sin and disloyalty. The motive for righteous living is love rather than fear. The God of Hosea says,

For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings. 1.

I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws, and I laid food before them. 2.

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah. 3.

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1. Hosea 6:6
  2. Hosea 11:4
  3. Hosea 3:19-20



How shall I give thee up, Ephraim? how shall I cast thee off, Israel? how shall I make thee as Admah? how shall I set thee as Zebaiim? my heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man: the Holy One in the midst of thee; and I will not come in wrath. 1.

I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. 2.

#### B. The Deeper Character of Hosea's Message.

If Amos approached religion from the point of view of ethics, Hosea approached ethics from the point of view of religion. Hosea's way is essentially the more profound because of the dynamic which religion affords ethics-- and doubly profound because of the nature of the God who was the source of the dynamic. One feels little drawing power in the God of Amos. One is tremendously moved by the God of Hosea. The motive for righteousness is positive and constructive in Hosea, it is negative in Amos. Hosea appealed to the deepest emotions of the human heart--- love and tenderness; Amos appealed to fear. "Amos, with his keen intellectuality, set himself to unmask the errors and fallacies of his time, and pictures the logical and

1. Hosea 11:8-10

2. Hosea 14:4-5



inevitable result of persistence in harbouring them.

Hosea, being predominantly emotional, found the source of all the evils that he lamented in the heart, and sought to cure them by an appeal to the affections.<sup>1.</sup> Hosea left adequate room for repentance which was effective if sincere; Amos left little or no room for effective repentance. Hosea saw hope shining through the clouds of doom; Amos saw only more clouds.

C. The Complementary Character of the Messages of Hosea and Amos.

The above comparison is not to lead us to think that the messages of Amos and Hosea are mutually exclusive. Indeed, the very opposite is true. They are not to be regarded as representing successive stages of thought. Neither Amos nor Hosea is complete without the other. Hosea needs the stern moral emphasis of his predecessor, and Amos needs the quality of tenderness which is found in Hosea.

"If Amos is the St. James of the Old Testament,<sup>2.</sup> Hosea is the St. John." They were both faced by the same general conditions. Each faced them in his own

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1. Mitchel, EOT, p.126.

2. MacFadyen, IOT, p.181



distinctive fashion. "The real complement of Amos is found, marvelously developed, in Hosea, the prophet who came after him."<sup>1.</sup> In concluding this chapter we may well remind ourselves of the warning of J.E. MacFadyen, "It is indeed possible to draw the contrast too sharply between Amos and Hosea, as is done when it is asserted that Amos is the champion of morality and Hosea of religion. Amos is not, however, a mere moralist; he no less than Hosea demands a return to Jehovah,..., but undoubtedly lays the emphasis on the moral expression of the religious impulse, while Hosea is more concerned with religion at its roots and in its essence."<sup>2.</sup> Schleiermacher once said, "A man's special calling is the melody of his life, and it remains a simple, meager series of notes unless religion, with its endlessly rich variety, accompany it with all notes, and raise the simple song to a full-voiced glorious harmony." In Hosea the melody of Amos is made into a "full-voiced glorious harmony" far superior to anything Amos conceived. W.R. Smith declares that "The two men are types of a contrast which runs through the whole history of

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1. Cornill, PI, p.47

2. IOT, pp.181-182



religious thought and life down to our own days. The religious world has always been divided into men who look at the questions of faith from the standpoint of universal ethics, and men by whom moral truths are habitually approached from a personal sense of the grace of God....men of the type of Amos are condemned as rationalists and cold moderates; or on the other hand, the school of Hosea are looked upon as enthusiasts and impractical mystics. But Yahweh chose his prophets from men of both types, and<sup>1.</sup> preached the same lesson to Israel through both."

#### IV. Summary Statement.

It has been the argument of this chapter that Amos left a problem by virtue of his message which Hosea met. This problem was that of matching the concept of law and righteousness with mercy and tenderness. This problem was created by Amos' conception of God, his demand for righteousness as the requirement of Jehovah, his only indirect references to mercy, the fact that he nowhere deals with the restoration, and the fact that the characteristic concept of

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1. PI, p. 163f.



mercy ( hesed) nowhere appears in his book. Hosea's chief emphasis was on mercy growing out of his conception of Jehovah. The messages of the two men are complementary in character, and viewed in the larger light of the experience of both men, they form a harmonious whole.

If a book is dated the first place to look for the date is of course the date given in the book. The title or superscription of the Book of Hosea reads,

The word of Jehovah that came unto Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

This superscription makes Hosea a contemporary of Uzziah and sets the period of prophesying at about 650-600 B.C. -- probably a century.

In all probability the superscription as we now have it is not in its original form for these reasons:

1) The inference from the superscription and from the two historical periods suggested by the grouping of the kings of the north and south synchronisms. As a matter of fact, it is certain that Jeroboam II of Israel lived before the contemporary Uzziah or Azariah

1. Ewald and Walter H. Chapin say that of "...the date of Hosea they can speak confidently. It is 750-650 B.C." in Journal of Biblical Literature and Literature, Jan. 1902, p. 77. Quoted by Ewald 1904 and 1905.



## Chapter II.

## LITERARY AND HISTORICAL ASPECTS OF HOSEA.

I. Historical Aspects.A. The Date of the Work.1. The Superscription.

If a book is dated the first place to look for the date is of course the date given in the book. The title or superscription of the Book of Hosea reads,

The word of Jehovah that came unto Hosea the son of Beerl, in the days of Uzziah, Jotham, Ahas, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. 2.

This superscription makes Hosea a contemporary of Isaiah and has his period of prophesying extend over a period of practically a century--728-686 B.C.

In all probability the superscription as we now have it is not in its original form for these reasons:

1) The inference from the superscription is that the two historical periods suggested by the groupings of the kings of the north and south synchronize. As a matter of fact, it is certain" that Jeroboam II of Israel died before his contemporary Uzziah or Azariah

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1. Edwin Day and Walter H. Chapin say that of "...the date of Osee they can speak confidently. It is post-exilic." in American Journal of Semitic Languages and Literature. Jan. 1902, p.93. Quoted by Gigot SISOT vol2, p.410.

2. Hosea 1:1



1.  
of Judah."

2) From internal evidence it is clear that chapters one to three belong to the reign of Jeroboam II and chapters four to fourteen belong to the period of anarchy that followed. In view of these facts it is strange that Uzziah, etc., of the later date, should precede Jeroboam, of earlier date.

3) Further it is very improbable that if Hosea were from the north he would date his prophecy by the reigns of the kings of the south.

4) In 6:8 and 12:11 ( cf. 5:1) Hosea refers to Gilead with the implication that it is Israelitish and no reference is made as to a judgment having taken place. This would prevent any of his prophecies from being later than 734 B.C. for it was in 734 B.C. that Tiglath-Pileser carried the inhabitants of the

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trans-Jordanic area into Assyria. Further Hosea makes no mention or allusion to the attack of Pekah upon Judah which took place in 735 B.C.

For these reasons scholars, represented by such men as Hitzig, Nowack, Delitzsch, Orelli, Driver,

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1. Cheyne BH, pp.11-12.

2. II Kings 15:29



Cheyne and Kirkpatrick believe that the original superscription contained only the words, "the days<sup>1.</sup> of Jeroboam, the son of Joash, king of Israel." It is thought that this was prefixed to the first three chapters of the book. A later scribe added the rest to form a superscription for the whole book including chapters 4-14 which came from a later period than the first three chapters. To indicate that the second section was later than the first he appended the names of the Judean kings. It is quite possible that the same editor who wrote this superscription also wrote the superscription for the Book of Isaiah for the same four kings are mentioned. Cheyne suggests that "... this late editor probably only knew in a vague way that Isaiah and Hosea were more or less contemporary."<sup>2.</sup> Hence we must turn to the historical references within the prophecy itself to determine the date of Hosea's work.

## 2. Two Periods.

Upon carefully reading the text we find, as has already been suggested, that there are two periods represented by chapters 1-3 as a unit and chapters 4-14

1. Driver ILIT, p. 302, Kirkpatrick DP, pp. 109-110,
2. Cheyne BH, pp. 11-12.
2. Cheyne BH, p. 12.



as a unit.

Section one ( chapter 1-3) evidently belongs to the reign of Jeroboam for these reasons:

- 1) The fall of the house of Jehu is referred to as<sup>1.</sup> in the future. Jeroboam's death occurred in 740 B.C.
- 2) These chapters reflect a period of prosperity such as the reign of Jeroboam was.
- 3) The title, whatever may be its value, points to a period toward the close of the work of Amos.

For these reasons we may place the beginning of his prophecy about 746 B.C.

Section two ( chapters 4-14) reflect the period of anarchy which followed the year 740 B.C. Both moral and political decay is reflected in these chapters. Nevertheless these prophecies come before<sup>2.</sup> the fall of Samaria, for it is regarded as in the future. Courts are corrupt and conspiracies are rife.<sup>3.</sup> King follows king in rapid succession. We cannot help but be reminded of the succession-- Zechariah, Shallum, Menahem, Pekahiah, Pekah. But as yet there is no hint of the conditions ( Syro-Israelitish inroads leading to invasion) which called forth the

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1. Hosea 1:4

2. Hosea 13:16

3. Hosea 7:3-7; 10:15



the prophecy of Isaiah 7 following. Though the punishment of Israel is imminent, it is still in the future. Assyria is not thought of as an actually present enemy but rather as a worthless ally.<sup>1.</sup>

This was the general situation in the reign of Menahem. Further, as has already been pointed out, no reference is made to the attack of Pekah on Judah in 735 B.C. and no reference is made to the inroad of Tiglath-Pileser in 734 B.C. If he had been prophesying he certainly would have mentioned these events since he was an accurate and careful observer of national events. Thus the date of this section of the book may be placed from 740 B.C. to 735-734 B.C.

By way of summary of this section of the thesis we may suggest as the approximate date of Hosea's prophecy that the terminus a quo was circa 746 B.C. and the terminus ad quem was 735 B.C. or 734 B.C.

## B. Historical Background.

### 1. Historical Background of the First Period.

In 839 B.C. Shalmaneser was able to defeat Hazael and Syria and then he became seriously occupied with

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1. Hosea 5:13;7:11;8:9;12:1;14:3



Assyria so that Israel had some rest. Under Adadnirari IV ( 810-782 B.C.) Assyria was strong enough to keep Syria's attention from Israel. On the other hand, Assyria was disturbed by internal difficulties so it could not push its conquests on into Israel.

Thus Israel had a breathing spell. Joash, the survivor of the house of Ahab, did not push his victories and opportunities as he might have, but Jeroboam II did. Second Kings 14:25-27 describes him as restoring "... the border of Israel from the entering of Hamath unto the sea of the plain." Further, his reign was a comparatively long one-- forty years-- and " We cannot overestimate the importance of a long period of comparative peace for a nation which had been constantly beset by wars from without and revolutions from within. For the nearly half-century of the reign of Jeroboam II Israel was quite free from both evils."<sup>1</sup>

A period of prosperity followed these victories as the concomitant of the period of extended peace. It was during the reign of Jeroboam II that Hosea began his work and the first three chapters of his book belong to the last years of the reign. We may learn

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1. Batten HP, p.197.



something of the internal conditions of the land from the Book of Amos.

- 1) A large group of wealthy nobles had arisen. Their wealth was displayed. Amos 3:15;5:11;6:4. This wealthy class spent all its time feasting and drinking in surroundings of lavish expenditure. Amos 4:6.
  - 2) It was by violence and robbery that these luxuries were obtained (5:10). The poor man was oppressed beyond endurance, even to the extent of being made a slave by his creditors (2:6-8). Another source of these riches was dishonest trading (8:4-6).
  - 3) The Women of the rich men were also hard and cruel driving their husbands to dishonest and cruel methods to get more wealth for them(4:1).
  - 4) Justice was impossible for the poor man, because justice had a price (5:7,12).
  - 5) In 2:7 Amos lists several facts to illustrate the extreme licentiousness which was openly practiced.
  - 6) Tradesmen seemed to make no attempt to hide the fact that they were dishonest(8:4f).
  - 7) If a man spoke out against such things, he was unpopular(5:10). The nobles seemed utterly indifferent
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to the moral conditions of the country(6:6). Since they were secure in their success the coming judgment meant nothing to them.

8) As to religion, the externalities were practised with much enthusiasm ( 5:12ff;4:4f;8:3,5,10). Because they were prosperous, they believed that Jehovah was with them in their practices and was pleased with their religious observances. Why should they change? The Day of Jehovah became a common watchword. It referred to the expectancy of the people that Jehovah would manifest his favor to Israel by the overthrow of her enemies(5:18ff.).

Thus we may summarize the period: Justice was perverted and aborted. The rich oppressed the poor and there was a constantly widening gulf between classes. Morality and common decency were degenerate. Religion was a crust of formal observance hiding not too well an internal mass of corruption and an emptiness of spiritual values. So much of the Canaanitic religion had been taken over that the religion of Jehovah was fast on its way to becoming a nature cult. Ritual and morality had become divorced. Yet with all this

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the people had deluded themselves into believing that they had the favor of Jehovah.

In Hosea's day all these evils which Amos condemned became rapidly worse. Religious apostasy is the chief evil which Hosea condemns in the first section of his book. False gods are given the credit for the blessings which Israel enjoyed. Jehovah was forgotten.

## 2. Historical Background of the Second Period.

The death of Jeroboam II was followed by a period of revolution and strife. From the records preserved in II Kings we learn that "... the closing years of the nation, is a mere record of bloodshed and crime."<sup>1</sup> "The period that followed the death of Jeroboam was one of unceasing internal broils and bloody revolutions."<sup>2</sup> Jeroboam II was followed by his son, Zechariah, who was able to maintain his hold for but six months, at the end of which time, Shallum publicly murdered him and then took the throne himself. Judged by the period of time he held the throne, his success was one-sixth of that of Zechariah, for Shallum reigned but one month. His

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1. Foakes-Jackson BH, p. 256.

2. Peritz OTH, p. 183.



term was cut short by Menahem who assassinated him and then beat down all opposition by cruel methods.

The prophetic party was displeased with Menahem<sup>1.</sup> and attempted to get aid from Egypt. The purpose was to remove Menahem. At this time we have the first mention of an Assyrian king in the annals of Israel. Tiglath-Pileser (King of Assyria) was making an invasion. Menahem took advantage of this to maintain his hold by making himself subservient to Tiglathpileser and paying tribute. In line 50 of the inscription of Tiglath referring to this campaign of 738 B.C. we read, "Tribute of Kushtashpi, the Kummukhite, Rezin, the Damascene, Menahem, the Samaritan."<sup>2.</sup> This fact is also recorded in II Kings 15:19-22 where is also recorded the method by which Menahem collected the tribute money-- taxation of the wealthy Israelites to the limit.

Lines 1-23 of the same inscription make reference to Azariah, the Yaudaeen, four times. It had formerly been thought that this was a reference to King Uzziah of Judah who was ruling at this time.<sup>3.</sup> However, later

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1. Hosea 7:11 and 12:1

2. Barton AB, p. 425.

3. II Kings 14:21 and 15:1-27



research has made it probable that this refers to an Azariah of Yadi ( northern Syria). Such a person is referred to in inscriptions of Panammu whom Tiglath also mentions in this same inscription. Thus it appears that while Menahem of Israel and <sup>1.</sup> Rezin of Damascus paid tribute to Tiglath, Uzziah and Judah escaped his hand.

The fact that Menahem went to Assyria for help and the prophetic party went to Egypt involved Israel in the histories of these two countries and later spelled its downfall.

Menahem was followed on the throne by his son Pekahiah who was murdered within a short time by Pekah.

From the Book of Hosea we catch glimpses of these scandalous times. Kings rise and fall rapidly and Israel destroys her rulers and there is no loyalty <sup>2.</sup> paid to the king. Conspiracies are the order of the day; the kings instead of being leaders are companions of the scorners. It is no wonder if such kings are <sup>3.</sup> destroyed. Foreign alliances have made Israel

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1. II Kings 16:5-9 and line 50 of the inscription.

2. Hosea 7:7;10:3,7,8,15

3. Hosea 7:2ff.



1. prematurely old. She is like an uncertain dove.  
 Priests and leaders lead the people in sin in order  
 to profit from the revenue involved.<sup>2.</sup> The knowledge  
 of God has completely left the land, vice and immorality  
 have taken its place, violence produces violence and  
 "blood toucheth blood."<sup>3.</sup> Jehovah is known after  
 name only.<sup>4.</sup> Israel has forgotten Jehovah, believing  
 that sacrifices are his desire,<sup>5.</sup> and has given herself  
 over to superstitions.<sup>6.</sup> This is the root of all evil.  
 "This broken description reflects-- and all the more  
 faithfully because of its brokenness--the ten years  
 which followed on the death of Jeroboam II about  
 734 B.C."<sup>7.</sup>

## II. Literary Aspects.

### A. Literary Style.

#### 1. General Discussion of Hosea's Style.

St. Jerome, in his Preface to the Minor Prophets,  
 has given the classic description of Hosea's style:

"Osee commaticus est et quasi per sententias loquens."

Emerson once remarked, "The bullet will hit the mark  
 which is first dipped in the marksman's blood." This

1. Hosea 9:9

2. Hosea 4:8

3. 4:1,2; cf. 6:8; 7:1;  
 10:4; 11:12

4. Hosea 8:2

5. Hosea 5:6; 8:13

6. 4:6,10,12,13; 6:6,7;  
 8:11-14; 10:1,8; 12:2;  
 13:2

7. G.A. Smith TP, p. 216.



## 1.

is preeminently true of Hosea. The first section of the book is in much better form than the second. Hosea speaks from a bursting heart, and the tremendous emotion which surged there is revealed in his style. Conflict rages within the heart of Hosea and this conflict is revealed in his words. "Indignation and sorrow, tenderness and severity, faith in the sovereignty

1. Following are certain characterizations of the style of Hosea from various authors:

a. G.C. Morgan LM, Bk2, p.165. "The book thrills with emotion, and flames with light, from beginning to end."

b. Ewald POT, p.218. "Yet in his style the soft and the flowing prevails, and then again the **violently** strained and abrupt, whilst the overwhelming sorrow causes much to be rather indicated than completed....there is no previous prophet so elegiac as Hosea."

c. Cornill PI, p.51. "What Hosea gives us are really monologues, the ebullitions of a deeply moved heart, torn by grief, in all its varying moods and sentiments.... He is the master of heart-born chords, which for power and fervor are possessed by no other prophet."

d. Hill PLT, pp.106-107. "...his eloquence was 'logic set on fire.' The whole tenor of his writings reveals a man of affectionate nature, shy and shrinking disposition, indulgent tenderness, and flaming emotions."

e. Thorn PIMT, p.46. "His grief often choked his utterances; we can almost catch the sound of the sob in his voice. Such emotion makes shipwreck of many of his sentences and occasioned some of the obscurities of his style which are a hindrance to the modern reader of his prophecy."



of Jehovah's love, and a despairing sense of Israel's infidelity are woven together in a sequence which has no logical plan, but is determined by the battle and alternate victory of contending emotions; and the swift transitions, the fragmentary unbalanced utterance, the half-developed allusions,..., express the agony of this inward conflict.<sup>1.</sup> Parallelism which is so prominent in rhetorical language is almost absent from his words. Inversions (8:8; 9:11, 13) anacolutha (9:6; and 12:8) and ellipses (9:4; 13:9) are common. Play on words ( paronomasia ) is common (8:7; 9:15; 10:5; 11:5; 12:11).

As to the unity of the book, most scholars are agreed that Hosea is one of the most difficult to divide. Ewald, it is true, believes that, "On close examination we discover, that the book is a whole beautifully executed in complete accordance with a definite artistic plan, and that this whole has been so well preserved in the main that at least we are able to recognize plainly enough its exceedingly noble and transparent outline."<sup>2.</sup> Cheyne has well remarked,<sup>3.</sup> "...few will follow that great scholar in

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1. W. R. Smith PI, p. 157.

2. POT, p. 222.

3. BH, p. 33.



his strophic arrangement of the book: the transitions of thought in Hosea are too abrupt to be brought into a scheme of such an artificial order." In direct opposition we may place the statement of Farrar; "No prophet is so obscure in outline as Hosea. He has pauses and divisions, but they are little discernible. The burden of each separate strophe closely resembles that of the others, though the illustrations and expressions are different. In all of them there is an intermingling of rebuke and appeal, of pity and indignation, of despair and hope. Every observer has noticed this almost incoherent character of his style, and the tragic pathos by which it is marked.<sup>1</sup>" Whatever unity there is in the book then must not be sought in perfection of grammar or artistry of organization, but rather its unity must be sought in "...the identity of Jehovah's love to Israel with that pure and unselfish affection which binds the prophet himself to his guilty and fallen

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1. Farrar MP, p. 82. Cf. Woods and Powell HP, p. 25. "Of all the prophetic writings, not one is so difficult as this book. The difficulty lies largely in the style. It is terse, abrupt, full of mixed metaphors, obscure allusions, grammatical anomalies, aggravated no doubt, in many cases, by a corrupting text, to which they naturally give rise."



1.  
nation." The second section of the book is so broken  
up that Duff refers to it as "...a collection of material  
for a book rather than a book itself."<sup>2.</sup>

If we ask the reasons for the broken character  
of the second division of the book we may find them  
in the following causes.

1) Hosea was witnessing events that were occurring  
in such a kaleidoscopic manner that coupled with  
his vibrant mind and emotional make-up there was  
but one method of express--abrupt, terse phrases.<sup>3.</sup>

2) Further, the text of the book is in very bad  
condition. "The text of Hosea is one of the most  
dilapidated in the Old Testament, and in part beyond  
possibility of repair. It is probable that glosses  
were found necessary at an earlier period and to a  
larger extent than in most other books; there are  
evident traces of some; yet it is not always  
possible to disentangle them."<sup>4.</sup>

Because the two sections of Hosea differ in  
style, and date, and general treatment-- because the  
first section is chiefly narrative and the second is

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1. W.R. Smith PI, p.160.

2. OTT, vol.1.p.91.

3. "It is characteristic of his images that they are  
painted in a word and never developed." Davidson HHDB, p420a.

4. G.A. Smith TP, p.220.



chiefly a stream of addresses abounding in sarcasm and tender appeals-- certain scholars, of whom Grätz

1.  
is a representative, have offered the hypothesis that there were two Hoseas. But the difference in the historical backgrounds of the two sections would account for the differences in detail and quality of the style. Further, "... in both sections not only are the religious principles identical, and many of the characteristic expressions, but there breathes throughout the same urgent and jealous temper, which renders Hosea's personality so distinctive among the prophets. Within this unity, of course, we must not be surprised to find, as in the book of Amos, verses which cannot well be authentic."  
2.

## 2. Comparison of Amos and Hosea in Regard to Style.

"The regular and simple structure of the book exhibits at once Amos's style of thought... There is here the skill, not only of the poet and the speaker, but also of the teacher. Every poem in the book is a notable example of this same direct, straightforward orderliness of thought."  
3.  
Amos is straightforward in

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1. Geschichte, pp. 93ff., 214ff., 439ff. (see G. A. Smith TP, p. 212).

2. G. A. Smith TP, p. 212.

3. Harper AH, pp. cxxxviii-cxxxix.



his style which is representative of the best in Hebrew literature. Hosea's, as we have seen, is broken up. "Hosea's language and the movement of his thought are far removed from the simplicity and self-control which characterise the prophecy of Amos." <sup>1.</sup> Amos, as the prophet of law, saw the workings of the divine law "Without confusion clearly." Hosea had no such unclouded vision of the workings of these laws. His own nature was subject to quick changes. The people with whom he dealt were fickle. Restlessness and irritableness, menace and gentleness mingle together in his style as well as his character. Therefore the ~~rythm~~ rhythm of his verses is not so pronounced as that of Amos. In the words of G.A. Smith, "...you feel that his love has been overtaken by his knowledge; and in fact his whole style might be described as a race between the two-- a race varying and uncertain up to almost the end." <sup>2.</sup> In Hosea one finds that though he constantly preaches on the same theme he lacks not for words. New words constantly appear so that the "characteristic" words of Hosea are not so numerous

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1. W.R. Smith PI, p.157.

2. TP, p.219.



as those of Amos. The statement of one characteristic of the style of Amos is almost sure to call up an opposite quality in the style of Hosea by way of comparison.

1.

#### B. Literary Influences on Hosea.

It is very difficult to discover to what literary influences Hosea was subject. Cheyne suggests that he was certainly influenced by the Song of Songs and that chapter 14:6-9 shows the influence of that love poem. If the Song of Songs was in existence it certainly was not in its present form, for in its present form it comes from the Greek Period, circa 300 B.C. Further the allegorical interpretation of the song as God's love for Israel has been put by the board by modern scholarship and the production is regarded as "...a lyrical glorification of true and tender love that is faithful in spite of the proffer of worldly splendor and that ultimately rewards the rustic love."

2.

The Book of Amos was undoubtedly in existence at the time of the prophesying of Hosea and it is

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1. See Cheyne BH, pp. 34-37.

2. Sanders HH, p. 286.



likely that Hosea knew the work of Amos. It is difficult to say that Amos influenced Hosea in a literary way, because of the differences in style of the two men. However, there is striking similarity between the two books at these points-- Cf. Hosea 4:15;10:5,8 with Amos 1:5;5:5, Hosea 8:14 with Amos 1:4 and Hosea 9:10 with Amos 1:2. Even in these cases"<sup>1.</sup>...we cannot say that the younger prophet has clear allusions to the elder."

Cheyne further suggests that Joel might have been a literary influence on Hosea, but admits that if the later date of Joel be accepted in preference to the earlier date, this influence must be counted out. The position of this thesis is that Joel belongs to the apocalyptic literature of the period circa 400B.C. and therefore cannot be counted as a literary influence on Hosea. Credner in 1831 argued that Joel represented the period of the reign of King Joash ( 878-839B.C.) and this position was held by scholars until recently. However, Keil felt certain objections to Credner's view and held that the book

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1. Cheyne BH, p. 35.



belongs to the period after the captivity. "It seemed as if Joel reaffirmed, in a form suited to the temper and needs of his age, the promises of the older prophets, which it was impossible to regard as adequately accomplished in the actual condition of the restored exiles."<sup>1.</sup> Peritz remarks concerning Joel, "The general content of the message is often met with in earlier prophecy, but what is new is the form in which it is conveyed. It belongs to the beginnings of the type of prophecy which deals in highly colored figures of the end of things, known as apocalyptic and eschatological, and in which<sup>2.</sup> Isaiah 24-27 also shared."

We have no way of knowing the amount of written history and written legislation which Hosea possessed. In his philosophy of history we know that he was well acquainted with the history of his people and it is thought that he had some sort of written source before him. This does not mean that he had the canonical books before him. He undoubtedly obtained some of his information from oral tradition

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1. Driver ILOT, p. 312.

2. OTH, p. 269.



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and other information from written sources. Leathes devotes fourteen pages to pointing out parallels which exist between Hosea and the Pentateuch in attempting to establish the early date of the Law. It is the position of the present thesis that Hosea did not have the Law in the form that we have it since the J document was in formation 800-850 B.C. and the E document about 750 B.C. and the P redaction of the combination JED did not take place until between 500-400 B.C. All that we may say with certainty is that Hosea said there were certain laws which he regarded as Divine which were being

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written down. Whether there were many small law books or a large one, we cannot determine from the text. Evidently they were of simple character, and of the centralization of worship at Jerusalem Hosea takes no account.

### C. General Outline of the Book.

The book may be divided into two major sections:

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|------------------|---|
| 1) Chapters 1-3  | Hosea's marriage and its application to Israel. |
| 2) Chapters 4-14 | Prophetic sermons, dealing with                 |

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1. LP, pp. 128-142

2. Hosea 8:12. Creelman IOT, p. 21 agrees with Kittel, History of the Hebrews, Vol. 1, p. 82, that the references in Hosea to the law may best be accounted for by regarding them as "...quotations from writings already in existence." Carpenter and Harford-Battersby, The Hexateuch (2 vols) vol. 1, p. 108 hold a similar position.



social, moral and religious problems.

It is with the second section of the book that we have difficulty when we try to divide it. Various divisions have been worked out by various scholars. 1. Thus Kirkpatrick divides it after the following manner.

Chapters 4 to 8-- Israel's guilt and Jehovah's Accusation.

Chapters 9-11:11--dealing with Israel's doom.

Chapters 11:12 to 14-- dealing with the retrospect and prospect.

2.

Ewald divides it thus:

Chapters 4 to 6:11a--dealing with God's plaint against Israel.

Chapters 6:11b to 9:9-- dealing with their punishment.

Chapters 9:10 to 14:10-- dealing with a retrospect of earlier history, warning and consolation.

3.

Driver divides it thus:

Chapters 4 to 8-- in which the guilt of Israel predominates.

Chapters 9 to 11:11-- punishment is the major emphasis.

Chapters 11:12 to 14:10-- in which both the previous lines of thought continue, but a brighter future is glimpsed.

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1. DP, pp. 141-142.

2. POT, p. 228f.

3. ILOT, p. 284.



Concerning the latter two divisions, and he might have said it of the first, G.A. Smith<sup>1.</sup> writes, that common to both is a "...recognition of a certain progress from feelings about Israel's guilt which prevail in the earlier chapters to a clear vision of the political destruction awaiting them; and finally more hope of repentance in the people, with a vision of the blessed future that must follow upon it."

Nevertheless he feels that it is "... more accurate to say that the emphasis of Hosea's prophesying, instead of changing from the guilt to the punishment of Israel, changes about the middle of Chapter 7 from their Moral Decay to their Political Decay, and that the description of the latter is modified or interrupted by two visions of better things; one of Jehovah's early guidance of the people, with a great outbreak of His love upon them, in chapter 11; and one of their future<sup>2.</sup> Return to Jehovah and restoration in chapter 14." With this statement I find myself in agreement. From

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1. TP, p. 223.

2. *ibid.* p. 223.



an analysis of Professor G.A. Smith's commentary on the message of Hosea, we arrive at a skeleton outline something like this:

A people in decay: chapters 4 to 10.

1. Morally-- chapters 4 to 7:7

a. The Lord's quarrel with Israel-- Chapter 4.

b. Priests and princes fail-- chapter 5:1-14.

c. Repentance fails-- chapters 5:15 to 7:2.

d. Wickedness in the high places--chapter 7:3-7.

2. Politically-- chapters 7:8 to 10.

a. The confusion of the nation-- chapters 7:8 to 8:3.

b. The artificial kings and artificial gods--  
Chapter 8:4-13.

c. The effects of the exile--chapter 9:1-9.

d. The corruption that comes through lust--  
Chapter 9:10-17, cf. 4:11-14.

e. Again-- puppet-kings and puppet-gods. Chapter 10.

The fatherhood and humanity of God--Chapter 11.

The final argument--chapters 12 to 14:1.

a. The people and their father Jacob--Chapter 11.

b. The last judgment--chapters 13 to 14:1.

"I will be as dew."-- Chapter 14:2-10.

#### D. Passages of Doubted Authenticity.

Until recently the Book of Hosea was scarcely



doubted at all; there were thought to be few interpolations. Recently, critical thought has changed due largely to the work of Wellhausen ( Die Kleinen Propheten, 1892), Nowack ( Die Kleinen Propheten, 1897), Marti ( Das Dodekapropheten, 1904), and Harper ( Amos and Hosea, 1905).

All scholars do not doubt the same passages, but a list of passages doubted by various scholars would include 1:1 ( which has already been considered), 1:7; 1:10-2:1; 2:4-7; 2:14-23; 3:1-5; 4:15; 5:5; 5:10; 5:12; 5:13; 5:14; 5:15-6:3; 6:4; 6:10-11; 8:3-7; 8:14; 10:3-4; 10:11; 11:8-12; 12:2; 12:4-6; 12:9-10; 12:12-14; 13:4; 14:1-9.

We turn first of all to a consideration of the  
1. Judah passages. Of these passages two ( 1:7 and 4:15) are favourable to Judah as over against Israel.

Kuenen believes that 1:7 is " the one really doubtful passage among all the Judaeon passages."<sup>2</sup>

G.A. Smith rejects it outright because "... it is so obviously intrusive in a prophecy dealing only with Israel, and

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1. Hosea 1:7; 4:15; 5:5; 6:10; 8:14; 10:11; 12:2; 5:10; 5:12; 5:13; 5:14; 6:4. Marti, Nowack, Seesemann, Steuernagel, Stade, Wellhausen and Cornill reject all these passages as later additions.
  2. Einleitung, vol.2, p.323. Quoted by Batten HP, p.207.



it so clearly reflects the deliverance of Judah from Sennacherib in 701, that we cannot hold it for anything but an insertion of a date subsequent to that deliverance, and introduced by a pious Jew to signalize Judah's fate in contrast with Israel's.<sup>1.</sup>

<sup>2.</sup> Kuenen argues for the authenticity of 4:15 because the word used for sin, *DWN*, is used several times in the book--- 5:15; 10:2; 13:1, and 14:1. Kuenen also believes that this favorable passages "...fit exactly Hosea's favourable sentiments toward the sister kingdom." In answer to this it may be remarked that elsewhere Hosea condemns Judah equally with Israel, 5:5,10,12,13,14; 6:4,11; 8:14; 10:11; 11:12 (margin) and 12:2. G.A. Smith points out that the passage must be rejected because "...Hosea nowhere else makes any distinction between Ephraim and Judah."<sup>3.</sup>

Harper on the other hand believes that there is<sup>4.</sup> "...nothing which demands a later origin." We accept the position of G.A. Smith on this verse with whom Eiselen agrees and adds that "...4:15 interrupts the description of Israel's corruption, which advances

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1. TP, p. 213.

2. Einleitung, p. 323. Cited by Batten HP, p. 208.

3. TP, p. 224.

4. AH, p. clix.



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 from 5:14 immediately to 5:16." In 5:5 and 6:10 there is the awkward third to the parallelism. This appears to be an afterthought. Nothing would be lost by omitting the references to Judah. The same is true of 5:5; 6:11 and 11:12. Of the Judaistic passages those which stand most naturally in the text are 5:10; 5:12; 5:13; 5:14; 6:4 and 10:11. These will be regarded as genuine in this thesis.

We now turn to the problem of the first three chapters of the Book of Hosea. Critics including Nowack, Volz, Marti and Harper cut out all sections dealing with hope believing that Hosea is nothing but a second Amos. As representative of this group we shall discuss Harper's view of chapters one to three. Following are the passages which<sup>he</sup> <sup>2.</sup> excises:  
 1:10-2:1; 2:6-7; 2:14-16; 2:18-23. He thus retains  
 1:2-9; 3:1-4; 2:2-9, 12-17. <sup>3.</sup> Of 1:10-2:1 MacFadyen writes, "it...interrupts the stern context with an outlook on the Messianic days, considers Judah as well as Israel, presupposes the exile of Judah, and anticipates 2:21-23. It can hardly therefore be

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1. PBOT, vol. 2, p. 359.

2. AH, p. 236.

3. IOT, p. 179.



Hosea's." G.A. Smith also points out that this section introduces restoration before judgment and therefore tangles the argument. If these verses are<sup>1.</sup> Hosea's they are out of place. Harper believes of 1f, "Each strophe contains an important idea, and both together form a splendid unity....It is better to treat it as an entirely later piece."<sup>2.</sup> But though this and other excised passages are regarded as later interpretations they are appreciated as having "...clear and beautiful thought and perfect artistic form."<sup>3.</sup> None of these passages come under criticism for reasons other than their subject matter. The idea of mercy and restoration to Jehovah is supposed to be an idea beyond Hosea's time. Against the second strophe, 2:14-16, it is objected that there is a difference of treatment<sup>4.</sup> of Israel-- a change from pure punishment to gentle chastisement. Scott points out that there is no inconsistency here "...since these sections set forth the divine discipline in its successive stages, "--- national disaster, then exile, and as a result of

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1. TP, p. 214.

2. AH, p. 245.

3. *ibid.* p. 244.

4. MH, p. 20.



the first two, in the wilderness through discipline, restoration. Further there is no inconsistency between speaking of the virtue of Israel in her earlier days and her sins in her later days. In the case of verse 13 where objection is raised that Israel's conversion is said to be due to the receiving of material blessings is a mistaking of poetry for prose, for the blessings in the wilderness were not literal vineyards but rather spiritual refreshment. It is further stated that the reference to the valley of Achor being a door of hope is a quotation from Isaiah rather than visa versa. Scott here lays down the principle that "It may be confidently affirmed as a sound critical principle that a phrase which is in dispute between two authors belongs to the one in which it has the greater<sup>1.</sup> force." He then points out that it has a greater force in Hosea than in Isaiah.

In general, the chief argument against all these passages is that they contain certain messages of hope and restoration. The only really cogent

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1. MH, p. 21.



argument is the lacuna which exists between the 9th and 10th verses of the first chapter. Scott points out that, "If this could be satisfactorily explained, the one really forcible argument for the theory of interpolation would be removed." <sup>1.</sup> His argument, which I believe to be coherent and convincing, follows. <sup>2.</sup> If the third chapter is inserted between verses nine and ten of chapter two and verses one and seven of the first chapter are omitted there is a complete harmonious whole. "Thus transferred the passage fits at both its extremities. On the one hand it completes the prosaic story of the prophet's relations with Gomer; on the other hand it begins the prediction of restoration with which the first chapter ends." <sup>3.</sup> In both chapter three and in verses 10-11 of chapter one "the children of Israel" occurs twice. This is no mere coincidence and when the chapters are placed in the revised order there is complete unity. How may we account for the misplacement of the chapter? Now, verse 9 of chapter 1 and verse 10 are very similar and so

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1. MH, p. 23.

2. MH, pp. 24-39.

3. MH, p. 25.



verse 10 is regarded as a repetition of verse 9 by many. This, however, is an error. The solution is that chapter 3 should have come after the first of these verses, namely, 9. As a matter of fact it was placed after verse 10.

Here is the fons et origo of all the trouble, a pure mistake, and a by no means inexcusable mistake. Perhaps this mistake was not that of the copyist, who may have done his work correctly. It will be noticed that should 1:1 be an editorial note, and the reference to Judah in 1:7 be due to a later writers, ..., the number of lines in ch. 1:1-9 is approximately equal to those in chapter 3. Suppose that this length indicates the dimensions of the detached sheets used by the prophet or early copyist, then the fault may pass to the preparer of the roll, whose eye, caught by the similarity of the two endings, appended to a later sheet what should have been appended to an earlier sheet. If this was in fact the case-- and the similarity of the two terminal verses is a very remarkable phenomenon-- all that can be said is that it has taken some two thousand years to rectify this error of a single careless moment. 1.

In the fact that Hosea grasped the idea that God is love and sin is not knowing God is the principle of unity to be found which binds these passages together. Thus both condemnation and hope find their source in the love of God. Further, as  
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S.L. Brown points out, "If 3:1-4 is Hoseanic, as it

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1. Scott MH, p. 29.

2. BH, p. 25.



is generally admitted to be, it is difficult to resist the conclusion that in the prophet's mind there was a future both for the woman he loved and for the people of whom she was the symbol. There would be no point to his buying back his erring wife, were it not for the fact that he hoped in time to restore her to her former position in his household."

1.  
In close agreement with this Battenweiser writes, "Hosea's conception of God and the experience in his life which opened his mind to it are entered into only in so far as they serve to show how logically the various subparts of chapters I-III are developed out of one another to form a harmonious whole. In view of this latter fact it is clear that there is no justification for discarding Chapters III and II:9 and 16-25 or any part of them. Interpolations, particularly such lengthy and material ones as would be Chapter III and Chapter II:16-25, never fit in harmoniously with the work of the original author, but invariably betray themselves through some more or less striking discrepancy."



On this same principle we retain the genuineness of other doubted passages of restoration including 5:15b-6:3 and 11:8-11. H.P. Smith overlooks this significant principle when he remarks in referring to 13:7f and 13:14 that, "Such passages seem to leave no room for hope, and in view of them we cannot suppose those sections of the book of Hosea which predict a restoration to be genuine utterances of the prophet.<sup>1</sup>"

Of the restoration passages there remains one more very important one to consider-- 14:1-8. Harper and H.P. Smith, representing a large group of critics, declare that this section is not from Hosea. It is as one would expect that those who reject this passage also reject the other restoration passages and visa versa. We accept this passage as genuine for the following reasons:

- 1) There are no linguistic objections. The chief objection is to the content-- restoration.
- 2) Sellin points out that the denial of this passage "...entirely ignores the inner connection of thought with 5:14 (the allusion to the Adonis myth) and

1. RI, p. 145.



overlooks the parallel with 13:1 where the death of the People is similarly spoken of.<sup>1.</sup>

3) Further, other parallels may be pointed out as follows: verse 1 with 6:6, verse 3 with 12:1, verse 4 with 11:4 and verse 5 with 2:21ff.

4) This section is in complete harmony with the rest of the message and has adequately been prepared for. In it there is no feature "...physical or moral which has not already been furnished by these previous promises of the book. All their ethical conditions are provided; nothing but what they have conceived of blessing is again conceived."<sup>2.</sup>

<sup>3.</sup>  
5) Further Battenweiser has pointed out that the clause, "Thou has incurred ruin," is a prophetic perfect and does not imply that the event is past. Further, the clause, "We shall not ride on horses," is no proof of the influence of Isa. 30:16 and 31:1, because Hosea has already dealt with the alliances with Assyria and Egypt. This is a sort of figure of speech which was probably common in those days since Egypt was the country through which trade in horses was chiefly

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1. IOT, p. 162.

2. G.A. Smith, TP, p. 309.

3. PI, pp. 245-246.



carried on. It is therefore our conclusion that, "The epilogue,...., clearly bears the stamp of Hosea's individuality, and, no doubt, received its present place from the prophet himself. In fact, we may be just as certain that it was really added by Hosea as we were sure that the Messianic outlook, Amos 9:8b-15, was not the work of Amos.<sup>1</sup>"

These then are the chief passages which have been consistently doubted by a large group of critics. Other passages regarded as interpolations or glosses, which have no direct effect on the content of the message of Hosea, will not be considered here. If they raise any problem of interpretation as we proceed, we shall deal with them as they arise.

### III. The Personal History of Hosea.

With the exception of the superscription, which, as we have seen, did not receive its present form from the hand of Hosea, we have no historical note concerning Hosea. Still we need not be too much discouraged by this for "...whoever really penetrates

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1. Battenweiser PI, p. 247. The last verse of the chapter, sometimes regarded as a later addition, is regarded as coming from Hosea, since it is entirely harmonious with his message and is thought of as "...the sum and substance of the Hosean message." Scott MH, p. 78.



into the meaning-- and that word by word-- of this proportionately extensive book, will find that he has some sure marks, which do not leave him in doubt with respect to the country and fortunes of the prophet.<sup>1.</sup>

#### A. Hosea's Father.

Concerning Hosea's father we know nothing with certainty but his name, Beer<sup>2.</sup>1. Various Jewish traditions concerning him have come down to us. One identifies him with Beerah, a Reubenit prince who was carried away captive by Tiglath-Pileser.<sup>3.</sup> On the other hand, an early Christian tradition made Hosea, and therefor his father, a member of the tribe of Issachar. Still another Jewish tradition made Beer<sup>4.</sup>1 a prophet, even as his son, and it was even declared that Isaiah 7:19-20 were his words which had been introduced into the text of Isaiah. Duff, fancifully, suggests, "His parents we do not know indeed, but he has made himself in a special sense the child of his people, for he has read and fed on the story of its past and its fathers until we learn them well if we only learn to know him."<sup>5.</sup> This, of course, throws

1. Ewald POT, p. 210.

2. Hosea 1:1

3. I Chronicles 5:6

4. These verses cannot be regarded, however, as an interpolation. There is absolutely no inconsistency of style between them and the verses before and following.

5. OTT vol.1, p.115.



no light on the identity of Beerl and we must be satisfied with knowing his name alone.

### B. Hosea's Name.

The Hebrew, Hoshea ( Osee in Latin), means "salvation." The same name in the Greek form was applied to Jesus centuries later. This name is identical with the original name of Joshua, the successor of Moses, and with the name of the last king of Israel. Duff produces his usual romancing at this point in these words:

His name, as we have it, may possible have been given him by his father and mother. It means, 'The bringing of salvation' or, 'He that caused salvation;' and perhaps the parents saw in their child an answer to some great cry for help. But it is almost as probable that the nation whom he loved, for whom he lived, and the nation whom he preached to save, and so did save, perhaps it is they who called him Hoshea. At all events, it is they who have told us his name, for in their love for him they saved his words, and handed them on with this name to be saved for ever.

### C. Occupation: From Country or City?

Duhm attempted to make Hosea out as a priest for these reasons:

1) He makes frequent references to the priests--4:6,9;

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1. Numbers 13:8,16. Deut. 32:44

2. II Kings 15:30

3. OTT, vol.1, pp.115-116.

4. Theologie der Propheten, pp.130-131.



5:1; 6:9.

2) He makes several references to the law or Torah of God--4:6 and 8:12.

3) He refers on several occasions to "unclean things"--5:3; 6:10 and 9:3.

4) He speaks of ceremonial uncleanness or "abominations"--9:10.

5) He refers to persecutions in the temple--9:7,8.

These arguments, however, cannot be regarded as conclusive. Gigot remarks that the inference drawn by Duhm is "... no more warranted by the facts of the case than would be the view that he was a shepherd or a husbandman on account of his numerous references to agricultural life in its manifold<sup>1.</sup> aspects."

Duff is of the opinion that whatever his occupation was, he was of high rank and offers<sup>2.</sup> the following reasons for his hypothesis.

1) He has quite an acquaintance with the court and its ways, even when the activities there are anything but honorable.

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1. SISOT p.405.

2. OTT, vol.1, pp.114-115.



2) Hosea is evidently a man of culture because of his rather minute and more than ordinary acquaintance with the history of his people.

3) He is well acquainted with international affairs.

4) His fineness of feeling argues for a man of "unusual experience and cultivation."

However, it seems evident to the writer than the only assumption that would be needed to account for these facts would be the assumption that Hosea was an unusually keen observer of the times and a student of his nation's history. This would not necessarily involve high rank.

T.H. Robinson suggests that since, "Many of his analogies and figures are drawn from the life of the townsman" and "...his most striking figures of speech seem to have been drawn from the bakehouse--<sup>1.</sup> is it possible that he was a baker by trade?"

If anything may be inferred from the images he uses, one would rather suppose that he came from the<sup>2.</sup> country because of his familiarity with rustic life. Thus he uses images showing familiarity with wild

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1. PP p.79.

2. Cf. Elselen, PBOT, vol. 2, p. 373 and Davidson HHDB.



beasts ( 5:14; 6:1; 11:10; 13:7,8), with other creatures of the field( 8:9; 7:11; 9:11; 11:11; 5:12; 7:12; 9:8), with agricultural life in general (4:16; 9:15; 11:4; 10:11f) with the operations and activities of the husbandman ( 8:2; 10:12ff; 9:1; 13:3), and in addition uses other imagery which reflects knowledge of country life( 9:10; 10:1; 10:4; 12:12; 10:4; 10:8; 9:6; 13:15; 2:21ff; 14:5ff; 6:3; 10:12; 6:4; 13:3; 10:7; 13:15). If the number of images used were a fair criterion of judgment we should surely say that he was of the country.

We cannot, however, be certain. The position of the thesis on this question is frankly agnostic as far as any conclusive statement is concerned, but leans toward the view that Hosea was a country man of unusual intelligence and keen observance.

#### D. His Marriage.

This problem together with its relation to his call and message will be dealt with in chapter three.

#### E. A Man of the North.

It is generally agreed, on the basis of internal

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evidence, that Hosea was a man of the north.

"The whole prophetic book in reality takes its origin from the Northern Kingdom, and again professes to be written primarily for this kingdom....In every sentence it appears that Hosea had not merely visited the kingdom of Ephraim, as Amos had done, but that he is acquainted with it from the depths of his heart, and follows all its doing, aims, and fortunes, with the profound feelings gendered of such a sympathy as is conceivable in the case of a native prophet only."

The following considerations point to the fact that Hosea was a man of the north.

- 1) The pictures which he draws of the moral, religious, and political corruption of Israel are of such vividness and force mingled with compassion that one must feel it is a native and a lover of Israel who is speaking.
- 2) He speaks of 'our king' (7:5), 'the house of Jehu,' and 'the kingdom of the house of Israel' (1:4).

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1. Ewald POT, vol. 1, p. 211. Cf. G. A. Smith TP, p. 232. "...Hosea's love steals across his whole land like the dew, provoking every scent and colour, till all Galilee lies before us, lustrous and fragrant as nowhere else outside the parables of Jesus. The Book of Amos, when it would praise God's works, looks to the stars. But the poetry of Hosea clings about his native soil like its trailing vines."



3) Judah is rarely mentioned ( the majority of the Judah passages are doubted) and Jerusalem is nowhere mentioned.

4) The localities mentioned and the geographical allusions are all in the north. Those mentioned are Lebanon (14:5-7), Gilead(6:8 and 12:11), Mizpah ( in Gilead and representing the east) and Tabor ( in Galilee and representing the west)(5:1), Gibeah (5:8; 9:9 and 10:9), Gilgal(5:15; 9:15 and 12:11), Jezreel ( 1: 4 and 2:22), Ramah (5:8), Shechem(6:9), Bethel as the religious center (4:15; 5:8; 10:5,7; 13:16) and Samaria the capital (7:1; 8:5,6; 10:5,7; 13:16). The name "Ephraim" is scattered through the book and is mentioned thirty-seven times.

5) His historical allusions point more readily to a native of the north than to a southern prophet preaching in the north.

6) Cheyne believes that, "A subtler argument in favour of the same view may be derived from the tone of Hosea's religion, which is on the whole both warmer and more joyous (see especially chaps.11 and

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xiv.) than that which prevails in the great Judahite prophets. Hosea seems indeed to have been affected by the genial moods of nature in the north, and to have partaken of that expansive, childlike character, which as a matter of fact led his country people astray, but which might have issued in loving obedience to the God of<sup>1.</sup> love."

Ewald is of the opinion that because of the Judah passages, Hosea also lived in the south. "And, in fact, we have here no discrepancy. We have only to combine the scattered sections into a whole. Hosea, a native of the Northern kingdom, after he had long laboured there, must have come to Yuda, and there have written the book before<sup>2.</sup> us." We cannot accept this view for the following reasons:

- 1) The Judah passages are seriously doubted and we found that most of them were not genuinely Hoseanic.
- 2) There is no other evidence that Hosea ever lived in Judah.

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1. BH, p. 10.

2. POT, vol. 1, pp. 212-213.



3) Harper believes that the book was taken to Judah in 722 B.C. at the time of the fall of Samaria, and that in post-exilic times it underwent a Judaistic revision.<sup>1.</sup> Eiselen, however, is of the opinion that a formal Judaistic revision is unnecessary, but that rather, some of these passages were genuinely Hosea's and that the rest were,"...inserted by later readers as marginal notes in places where they thought that the introduction of a promise would strengthen the prophetic appeal."<sup>2.</sup> On either of these views, it is not necessary to assume that Hosea lived in Judah to account for these passages.

#### F. His Death.

We do not know whether Hosea survived the overthrow of Israel or not. We know nothing of his death. Nevertheless traditions concerning it have grown up. One legend, pointed out by Neubauer in his Geographie du Talmud,<sup>3.</sup> holds that he died in Babylon and was carried back to Galilee and buried in Safed, which is northwest of the Sea of Galilee, and on the highest point in that region. Another

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1. AH, p. clxi1.

2. PBO T, vol. 2, p. 365.

3. p. 227, cited by Eiselen. PBO T, vol. 2, p. 372.

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1. Am. p. 101.
  2. EBT, vol. 2, p. 307.
  3. p. 327, cited by Masada, EBT, vol. 2, p. 312.

tradition asserts that he was a native of Galilee, died there and was buried there and his grave is still shown near es-Salt, which is the ancient<sup>1.</sup> Ramoth-Gilead.

#### G. The Personality of Hosea.

The outstanding characteristic of his spirit is the remarkable and unusual combination of knowledge and intuition, courage and sensitiveness, tenderness and strength. "He is the prophet of high-tragic grief, of the keenest and deepest sense of the ungodly, of an agitated sorrow of endless abominations and perversities, of an anger which borders on mad rage in proportion as his tenderest sympathy is violated."<sup>2.</sup> He knew love in the deepest sense, and he knew the deepest of all grief--the rejection of pure love. His reasoning is large-minded and close-- he gives his reasons for all he commands. "Religion was for him the commanding factor in all life, and in his thought and teaching the centre of all religion and the universe was a God of love. From this point of view alone is it possible to understand

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1. See Baedeker, Palestine, p. 337. cited by Davidson HHDB, p. 420b.

2. Ewald POT, vol. 1, p. 218.



1.  
Hosea and his universal message." His was the religious temperament. His vision carries him far beyond the things which are seen to those which are at the very heart of God. Because of the discrepancy between what Israel may be if she would recognize her rightful place and the place she actually holds, his love is almost overcome by his anger and grief. Yet ever does love triumph. His heart-yearning expressing itself in love, which in Jehovah is eternal, is the very essence of his inner spirit. Harper sums up his personality in four key words; it was<sup>2.</sup> "...strong, complex, emotional, religious."

#### IV. Summary.

The positions which this thesis has taken in regard to the subject matter of this chapter are: Hosea is to be dated circa 746-735 B.C., there being two periods of his work, namely, before 740B.C. and after that date. The historical background of the first period was the peaceful and prosperous, but morally corrupt reign of Jeroboam II, that of the

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1. Kent KP, p.101.

2. AH, p.cxlvi.



second period was the period of anarchy following the death of Jeroboam II. In regard to the literary style the phrase, "the style is the man," is preeminently true of Hosea. There is no well worked out plan of unity in the book. It's unity is maintained rather by the central idea of God's love. From the point of view of pure Hebrew Amos is Hosea's superior. Among possible literary influences upon Hosea were mentioned the Book of Amos, and some form of law and history of Israel. In regard to doubted passages we recognized that most of the Judah passages were not Hosea's, but that the passages of restoration were genuine. From the internal evidence of the book we tried to learn something of the personal history of Hosea and leaned toward the conclusion that he was an unusually intelligent and keen observer of events and was probably from the country, certainly a native of the north, his personality being characterized by a peculiar combination of grief, anger, and love, with love triumphant.

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## Chapter III.

## THE MARRIAGE OF HOSEA.

1.

## I. Introduction: The Problem Involved.

The problem involved in this chapter is the nature of Hosea's marital experience. Was it an allegory, a vision, or a literal experience? If it were a literal experience what was its nature? Involved in the interpretation of the story is a moral difficulty--- how could Jehovah command a man of pure motives to deliberately marry a woman of immoral character just to deliver a message? Upon a correct interpretation of the domestic tragedy of Hosea depends the solution of this problem.

II. The Relation of the Chapters Dealing with the Marriage.

It is the position of this thesis that chapter

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1. "To us Occidentals today, the soul of the Oriental who dwells under a very different sky and among a people very different from ours, and especially the soul of Oriental antiquity is often a sealed book. We cannot, therefore, be too careful to avoid transferring our present Occidental method of thinking and feeling into Israel. But pain and disappointment over disappointed love, anger and embitterment over infidelity, when the flame of true love continues to burn even after the bitterest disappointment, these are feelings native to the universal soul. They can be found at all times, in all climes, wherever human feelings exist. The reader must have these fundamental emotions in mind if he wishes to form an opinion about Hosea's married life." Kittel, GMMI, p. 243.



1. three should follow chapter 1:9. Chapter three is the conclusion of chapter 1:1-9. In addition to the arguments already advanced we may include at this point the argument of W.R. Smith who believes that <sup>1</sup>ôdh at the beginning of 3:1, meaning continuity, modifies not "go" but "love." The meaning therefore is "go still love a woman beloved of her friend and an adulteress." 2. The significance of this is that both chapters refer to the same experience whatever its nature may have been. The story is told in chapters one and three and the exposition, or application to Israel is given in the second chapter under these headings: Israel's unfaithfulness and whoredom with the baalim (vss. 2-5), Israel's perplexities when unpitied ( vss 6-13), her exile and discipline ( vss. 14-18), and her change of heart and obtaining of mercy ( vss. 19-23).

This is significant for there are those who believe that chapter three is a later compilation inserted to emphasize the relations between Jehovah and Israel-- so Karl Marti. This however ignores

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1. See Chapter II.

2. PI, pp. 409-410, note 17.



the meaning of chapters one to three as a unit for the total message of Hosea. Others, such as T.H. Robinson and C. Steuernagel, see in chapter 3 a secondary and fragmentary account and interpretation<sup>1.</sup> of the same event as in chapter one. Sellin believes that there was first a homogeneous narrative which was written in the first person, and Jehovah twice made the demand upon Hosea that he should take an adulterous wife. A later redactor misunderstood and thought there were two marriages and placed the third chapter in the third person and separated 3:1-5 from the first chapter. The position of this thesis is that chapter 1 and chapter 3 refer to the same experience, that the same woman is meant in both cases, and that these two chapters supplement each other. They form a unity when placed together as has already been suggested.

2.

### III. The Nature of the Experience.

#### A. The Moral Problem of the Story.

According to Hosea 1:2,3 Jehovah commanded Hosea, "Go, take unto thee a wife of whoredom and children of whoredom." At the command of Jehovah, Hosea did so

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1. IOT, p.160.

2. See Harper AH, pp. 208-210 for a history of various views assumed toward this story.



and three children were born of the union. Gomer was put from Hosea, but later reinstated after<sup>1.</sup> a period of discipline. The problem involved is, "How could God demand such an act?" "Could Hosea have recognized the voice of God in the impulse to marry an immoral and unchaste woman?" "How then shall we interpret the story?" This has given rise to various theories which we now consider.

#### B. The Marriage as a Vision.

Maimonides (d. 1214), Eben-Ezra (d. circa 1175), Kimchi (d. 1240), Hengstenberg, Keil and others held that the whole story is to be regarded as a trance or vision or dream which was never enacted in real life. The difficulties with this theory are two-- it doesn't solve the moral problem, and it doesn't account for the realism and vividness of the story.

#### C. The Marriage as an Allegory.

Origen, St. Jerome, Rufinus, Haymon, Paul of Burgos, Vatable, Estius, Menochius, Achermann, Calvin, Rosenmüller, Staendlin, Hitzig, Bleek, Kuenen,

1. There is no definite statement of reinstatement, but this is the only inference possible from the story.



Reuss, Burston, Crocius, De Wette, Schröder, and others have held that the story is to be interpreted as an allegory-- a story with a double meaning, but which was never acted out in life. Various arguments have been advanced in support of this theory.

1) It is said that we must interpret it allegorically, for if the theory of literalness is held, it reflects illy upon the character of God.

2) It is further argued that the woman in 3:1 is not the woman in chapter 1. It is suggested that it is improbable that Hosea made two such marriages.

3) Prophets sometimes expressed their messages in the form of narratives which never actually took place-- so Ezekiel 4:2ff.

4) The symbolical meaning of the names in the story point to an allegorical interpretation.

5) It is said that when we consider Hosea's character and spirit it would have been psychologically impossible for him to receive such a command from God.

We find it impossible to accept this allegorical interpretation of the story for the following reasons:

1) While the prophets did teach through symbolical



narratives which were never acted out, we know that the prophets did perform acts having symbolical meaning,-- so Isaiah 8:1, Jeremiah 28:10 and Zedekiah, I Kings 22:11. The language of Hosea's story would seem to more readily point toward an actual experience.

2) Further, the allegorical interpretation does not remove the moral difficulty, "...for what is morally and religiously objectionable in actual practice becomes no more defensible by being presented as vision or parable."<sup>1.</sup>

3) The name of Hosea's wife, has submitted itself to no symbolical interpretation. If the story were an allegory, all the names would have to have symbolical meanings.

4) If we hold to the allegorical teaching we are left without the key to Hosea's prophecy. "How did he come to regard Yahweh as married to Israel?.... Whatever may have been the origin of the figure, Hosea's ethical and spiritual conception is as far above the conception of the surrounding nations as

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1. Harper AH, p. 208.



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the heavens are above the earth."

5) Finally, no allegorical interpretation could account for the realism and vividness of feeling expressed in the narrative. "The whole narrative bears the stamp of reality; and this impression of its reality cannot be satisfactorily accounted for by the theory that the transactions related were presented to the prophet's mind in a vision, and impressed themselves upon his mind as vividly as though they had actually taken place."

2.

#### D. The Marriage as Literal Fact.

This view holds that Hosea was actually commanded of God to marry a woman of whoredom and that in response to the divine command he did it knowing all the time that he was being more or less a martyr to make of his domestic tragedy a sermon to Israel. Harper points out that various views of this event have been held: "It has been held (1) that Gomer was an acknowledged harlot (a) who had already borne children (so Abarbanel, Grotius, Kurtz); or (b) who bore children to Hosea

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1. Eiselen PBOT, vol. 2, p. 375.

2. Kirkpatrick DP, p. 122.

3. AH, p. 208.



in lawful wedlock ( so Böckel and Maurer)....  
 or (c) who bore, after her marriage, children  
 whose parentage was uncertain ( so Jerome, Theodore,  
 Mercerus, Sanctius, Burkus, Dathe, Bauer, Ewald,  
 Hofmann..., Pusey, Valetton." To justify the very  
 blatant moral difficulty involved in the story  
 it was held that such an evil may be justified  
 by the bare word of God ( so Matthew Henry) and  
 that the means was worth the end ( which is implied  
 by Dr. Pusey's view).

Other arguments for the theory were that the  
 marriage thus understood would be a direct sermon  
 to Israel; it would attract attention by its unusual  
 character and would therefore be more effective;  
 and it would thus carry the Divine message-- Israel  
 must become aware of her sin and repent.

Various objections arise which make this theory  
 untenable.

1) If Hosea did not believe that Gomer was pure when  
 he married her, she could not fit as a type to  
 represent Israel, for Hosea regarded Israel as pure  
 in her early days. "And this is confirmed by other

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features of the book: by the high ideal which Hosea has of marriage, and by that sense of early goodness and early beauty passing away like morning mist, which is so often and pathetically expressed that we cannot but catch in it the echo of his own experience."

2) When we consider Hosea's character it would seem impossible for him to ally himself with a woman known to be immoral. "To suppose that Yahweh would have commanded his prophet to ally himself with a woman already known as of an unchaste life is absurd and monstrous."

### 3. E. The Proleptic Interpretation.

The proleptic theory ( or the experience theory as Gigot refers to it) was stated so convincingly by W.R.Smith that he caused Kuenen to change from his allegorical interpretation to the proleptic.

1. G.A.Smith TP, pp.237-238.

2. A.B. Davidson HHDB.

3. For discussions of this view see the following:

Harper AH, pp.209-210: G.A.Smith TP, p.238: Kirkpatrick DP, pp.123-125: Cheyne BH, pp.16-17: Eiselen PBOT, vol.2, pp.376-377: Gigot SISOT, p.404f: Davidson HHDB, p.421: Weston PPL, pp.67-69: Batten HP, p.87f: Bade OTLT, pp.161-162: Knudson HLP, pp.100-101: Thorn PIMT, pp.47-48: W.R. Smith PI, pp.178-182: Kittel GMMI, pp.243-246.



Since its statement by W.R. Smith the view has gained increasing acceptance.

The chief element in the theory is that the marriage was an actual fact, but that Gomer was

1. thought to be pure by Hosea when he married her.
2. Gomer proved unfaithful and so she either left him or was put from him. He discovered her as a slave
3. and bought her back and put her under a period of discipline. His love overcame his hurt. He took her back saying as King Arthur did to Guinevere,
- 4.

Lo I forgive thee, as Eternal God  
Forgives: do thou for thine own soul the rest.

.....  
I cannot touch thy lips, they are not mine:...  
I cannot take thy hand; that too is flesh,

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1. T.H. Robinson PP, p.81 suggests that Gomer was a sacred prostitute before Hosea married her. "If, as has been suggested, his wife was originally a sacred prostitute, her former life might be condoned. But when, after marriage, and after bearing to her husband a son, she resumed the habits of heathen religion, the contrast and the incongruity would at once become obvious." In answer we quote Davidson's comment on the phrase, "Wife of Whoredom," where he says, "the phrase"...does not mean a woman already a sinner, nor yet a woman with a propensity to unchastity, a sense which the words could not bear. A 'wife of whoredom' is explained by 'children of whoredom' (The children did not yet exist; they were born in the prophet's house for Hosea did not marry a woman with a family; and in like manner the woman when taken was not yet that which she afterwards became)." HHDB, p.421a.
  2. Holding to the purity of Gomer at the time of her marriage, it is quite probable, as Peters holds (RH, p.217), that, "Presumably this infidelity was in connection with the universal Baal worship, in which prostitution of the person became an act of service to the god."
  3. Peters again suggests that her fallen condition may have been "...as a professional prostitute attached to a shrine." RH, p.217.
  4. Tennyson's Idylls of the King.



And in the flesh thou hast sinned; and mine own flesh,  
 Here looking down on thine polluted cries  
 'I loathe thee'; yet not less, O Guinevere,  
 For I was ever virgin save for thee,  
 My love thro' flesh hath wrought into my life  
 So far, that my doom is, I love thee still.  
 Let no man dream but that I love thee still.  
 Perchance, and so thou purify thy soul,...  
 I am thine husband, not a smaller soul..."

Then Hosea began to question why this fate came to him. He came to the conclusion that God had been in the experience from the start-- not causing him to marry an impure woman, but showing him through his experience that what Gomer did, Israel had done. Hosea, looking back over the years, said to himself,

And yet through all the mystery of my years  
 There runs a purpose which forbids that wail  
 Of passionate despair. I have not lived  
 At random, as a soul whom God forsakes;  
 But evermore His spirit led me on,  
 Prompted each purpose, taught my lips to speak,  
 Stirred up within me that deep love, and now  
 Reveals the inner secret.           1.

Hosea is not the only prophet who recognized a divine element after the experience had occurred. We see a parallel in the case of Jeremiah (Jer.32:8).

We do not know for sure when Hosea discovered his shame, but if we may judge from the names he

1. Plumptre, "Gomer" in Lazarus and Other Poems, pp.91-92, quoted by Thorn PINT, p.48. This poem as a whole assumes that Hosea knew Gomer was unchaste and married her in the hope of reforming her. Nevertheless, these particular lines illustrate this part of the proleptic theory.



gives to his children we may suppose it was after the birth of the first child, for he calls the first child his own, but the other two he does not.<sup>1.</sup>

Objections have been made articulate against this theory, the most important of which we shall consider.

1) It is said that the moral difficult still remains, for it is just as reprehensible for God to command Hosea to marry a woman about to break her marriage vows as it was to command him outright to marry an unchaste woman. This, however, is beside the point. According to the symbolism of the story Gomer was pure when Hosea married her. She proved unfaithful<sup>2.</sup> and Hosea through his suffering saw what he thought was Divine leading. One need not suppose that God foreordained the events, but only that when they happened Hosea interpreted them in terms of spiritual truth.

2) It is further objected that the theory requires

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1. See Kittel GMMI, p. 243 for a discussion of this view.
  2. McFadyen OTSC, p. 246 aptly calls this whole experience the "...story of the Prodigal Wife of the Old Testament."



so many years for the discovery of the meaning of the experience that it leaves too few years for Hosea's prophetic career. However, this objection is not conclusive, for we need not suppose that Hosea was not a prophet before he interpreted his experience in this manner. "He must have been conscious of a prophetic mission even before the birth of his first born, else how would he have come to give him a symbolic name? Nevertheless the tone of the entire book shows that his own domestic experience was the means whereby God spoke to him and supplied him with the message of an indestructible love for Israel. Therefore Hosea is justified in calling the impulse to marry Gomer the beginning of his prophetic ministry."

The advantages of this view are such as to commend it to the author. These advantages may be briefly summarized as follows:

- 1) It alone accounts for the realism of the prophecy and yet overcomes the moral difficulty involved.

Knudson believes that this is the chief advantage of

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1. Elselen PBOI, vol. 2, p. 377. Cf. Knudson BLP, p. 103. "Hosea's call to the prophetic office preceded his tragic domestic experience. What the latter did was simply to give a new content and a new urgency to the call."



the view. "The one distinct advantage of regarding the story of Hosea's marriage as autobiographical is that it gives to his message a pathos and a realism that it would not otherwise have. It puts back of his words a bleeding heart,<sup>1.</sup> and this gives to them a new power."

2) It does away with the necessity of attempting to find a symbolical meaning for Gomer.

3) It gives an adequate account of the origin of Hosea's central theme and message to Israel.

4) It assumes a natural view of the narrative.

5) Of all the theories it "...most easily explains the processes through which Hosea came to a realization of the mutual relationship of Yahweh and Israel."<sup>2.</sup>

6) If chapter three is genuine, as we hold it is, it gives support to the theory, for it describes him as taking back the wife who had been sent out or left because of her adultery. This would not have been admissible if Hosea had married her knowing her to be unchaste.<sup>3.</sup>

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1. Knudson BLP, pp.100-101.

2. Harper AH, p.209.

3. Hugh Ross Hatch, "The Story of Hosea", Biblical World, Oct. 1898 writes, "Whatever else may be said, when Osee relates his call to be a prophet, this event and the others mentioned in chaps. i and iii of his book are past. The real character of Gomer and her children is well known-- at least to the prophet. Of this experience theory it may be said (1) it takes a natural and prima facie view of the narratives in chaps.i and iii; (2) it involves no grave moral objections; (3) it gives force to the symbolism of chaps.i and iii;(4) it lends itself, therefore, to the best understanding of these chapters."



#### IV. Hosea's Marriage and His Prophecy.

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##### A. The Relation of the Two.

George Adams Smith most fittingly remarked<sup>2.</sup> that Hosea's "grief became his gospel." It was his own pity that revealed to him the pity of Jehovah. In his own suffering he learned of the suffering of God. Nowhere, in the world's literature, do we find a more sincere love than Hosea's.

"He saw to the heart of the great subjects of which he treated, and he did so because in his training for the prophetic ministry his own heart was wrung with anguish. He who has much to teach must suffer much; and he alone can speak of the deepest things in the economy of God who has sooner or later entered into fellowship with the suffering God. Hosea passed into fellowship with that suffering through his own suffering, and out of that fellowship in

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suffering spoke to his age." He learned through his bitter experience that there is no true and abiding love apart from pain. In the sorrow of his

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1. It is interesting and suggestive to note here that Hesoid as a result of domestic discord ( a serious quarrel with his brother) turned his thoughts inward and became a poet. "What Hosea tells of himself is similar, but told in greater detail." Kittel GMMI, p.242. Cf. his RPI, p.139.

2. TP, p.241.

3. Morgan LMBB (Genesis to Malachi) Bk II, p.165.



nature he came to see the sorrow of God over a disloyal and unfaithful Israel. In his own sorrow his life speaks out,

In thoughts which answer to my own,  
In words which reach my inward ear,  
Like whispers from the void Unknown  
I feel thy living presence here. 1.

It is preeminently true of Hosea that, "The prophet plumbed the depths of the soul and tried to fathom that which is expressive of life at its center."<sup>2</sup> Hosea's character, as revealed in this experience, is no masked unknown, but bears in every feature the lines of the Infinite's carving. Cornill's statement is classic: "The manner in which Hosea was made aware of his calling is...a fresh proof of how pure and genuine human sentiments always lead to God."<sup>3</sup>

In using his own experience as the personal illustration of his message he made these applications to Israel: Gomer represented Israel and Hosea represents Jehovah. Just as he had wooed Gomer and married her, so Israel had been wooed and wedded by Jehovah in the days of the wilderness. As he had

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1. Whittier.

2. Hill FLT, p. 231.

3. PI, p. 48.



been faithful and had expressed constant love, so Jehovah had been faithful and had showered Israel with his love. But in spite of his love Gomer proved unfaithful to him,-- so Israel went "a whoring from following Jehovah." (1:2). It was to her false lovers that Israel attributed her blessings. She did not know that it was Jehovah who had bestowed all (2:5,8). Both in the case of Gomer and in the case of Israel kindness had been of no avail. Love had failed to guarantee loyalty. Therefore both Gomer and Israel must receive this unchanging love in terms of discipline (3:3; 4:4). At length, as Gomer was taken back, so will Israel be taken back by Jehovah and will be wedded in righteousness, justice and mercy (2:19,20). In that time the doom which is expressed in the names of the children of Hosea will be reversed and they shall be Jehovah's people loved of him and loving him. Such is the parallel Hosea drew and one can "...feel in almost every line how his own sad lot had burnt

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1. Jezreel, 1:4. This refers to the murder by Jehu of the descendants of the house of Ahab. This blood will be avenged. Lo-ruhamah, "unpitied", 1:6, points to the condition of Israel when Jehovah withdraws his protection and she will be stricken with calamities. Lo-ammi, "Not my People", 1:9, suggests that Israel will be driven into exile.



into his inmost soul a sense of the heinousness of Israel's infidelity towards Jehovah. We feel how he saw that his own unquenchable love for the guilty Gomer, and his eager longing to win back her love, were but a faint type of the mighty love of Jehovah for Israel, and of His unquenchable desire to win back Israel to her allegiance to Him; and with Jehovah desire is purpose, and purpose means accomplishment, be it never so long delayed by human folly and obstinacy.<sup>1.</sup>"

B. What Hosea Learned from His Experience.

"Wise is the man who knows how to extract honey from the thistle; wise the man who knows how out of his profound sorrow to learn the lessons of God's love and God's truth."<sup>2.</sup> Such a wise man was Hosea, and here are the things that he learned.<sup>3.</sup>

1) Hosea first of all learned that after he had once loved Gomer he couldn't stop loving her, regardless of her sin. Hosea learned "... what no prophet ever could have learned by a mechanical revelation from without-- viz. that the essence of the divine nature was not justice but love."<sup>4.</sup>

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1. Kirkpatrick DP, p.128.

2. Abbott LLAH, p.361.

3. For further discussion see Kent KP, p.86.

4. Cheyne BH, p.21.



- 2) Hosea learned that the greater his love, the more suffering was involved in his wife's infidelity. Jehovah's great love for Israel was matched by His suffering because of her infidelity.
- 3) Hosea learned that in times of defiant infidelity discipline is the true expression of love. As he disciplined Gomer, so Jehovah must discipline Israel-- because he loved her so.
- 4) Hosea learned that without penitence forgiveness is impossible. Unless Israel turns her heart and changes her inner nature, Jehovah cannot take her to himself again.
- 5) Hosea learned that sincere love is ever ready to forgive the penitent sinner. Israel through true repentance may again call Jehovah Ishi.
- 6) Finally, Hosea learned that the greatest sin is not sin against law, but sin against love.

#### V. The Marriage Figure in Other Religions.

The idea of the marriage of a god to his people was not original with Hosea. It was a common possession of almost all Semitic peoples.<sup>1.</sup> The god was thought

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1. See W.R. Smith RS, p. 92ff.

2) Moses learned that the greatest love, the  
 more suffering was involved in his wife's infidelity.  
 Jehovah's great love for Israel was matched by  
 His suffering because of her infidelity.  
 3) Moses learned that in times of defiant infidelity  
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 disciplined Gomer, so Jehovah must discipline Israel--  
 because he loved her so.

4) Moses learned that without penitence forgiveness  
 is impossible. Unless Israel turns her heart and  
 changes her inner nature, Jehovah cannot take her  
 to himself again.

5) Moses learned that sinners love is ever ready to  
 forgive the penitent sinner. Israel through true  
 repentance may again call Jehovah Lord.

6) Finally, Moses learned that the greatest sin is  
 not sin against law, but sin against love.  
7. The Marriage Figure in Other Religions.

The idea of the marriage of a god to the people  
 was not original with Moses. It was a common possession  
 of almost all Semitic peoples. The god was thought

of as married to his people and to the land. Thus the term "Ba'al" meant originally not "lord" in the sense of being lord of his worshippers, but it meant "possessor" and "endower" of the land; its husband. "Under the fertility was counted not only the increase of the field and flock, but the human increase as well; and thus a nation could speak of themselves as the children of the land, their mother, and of her Ba'al, their father.<sup>1</sup>" The distinctive element about the figure, whether from the point of view of husband or father, was that the relation was a physical relation. It became spiritualized by the touch of Hosea. The bride of Jehovah is not the land but the people, and the marriage is a moral relation binding upon both parties. "It is the re-creation of an Idea. Slain and made carrion by the heathen religions, the figure is restored to life by Hosea."<sup>2</sup> Hosea took a physical metaphor and made it the spiritual symbol of redemption.

#### VI. Summary.

In this chapter we have come to these conclusions: Chapters one and three of the Book of Hosea refer to

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1. G.A.Smith TP, p. 242.

2. *ibid.* p. 243.

of as married to his people and to the land. Thus  
 the term "Brahmin" meant originally not "lord" in the  
 sense of being lord of his vassals, but it meant  
 "possessor" and "savior" of the land; the husband.  
 Under the fertility was counted not only the increase  
 of the field and flock, but the human increase as  
 well; and each a Hindu could speak of themselves  
 as the children of the land, their mother, and as  
 her Brahmin, their father. The distinctive element  
 about the figure, whether from the point of view  
 of husband or father, was that the relation was  
 a physical relation. It became spiritualized by  
 the custom of Hindu. The Hindu of today is not  
 the land but the people, and the marriage is a  
 moral relation binding upon both parties. It is  
 the recognition of an ideal, ideal and name which  
 by the Hindu religion, the figure is referred to  
 life by Hindu. "Hindu took a physical relation  
 and made it the spiritual symbol of nobility."

#### VI. Summary.

In this chapter we have come to these conclusions:  
 Chapter one and three of the book are now referred to

the same experience, and the same woman is meant in both chapters; the moral difficulty involved in the story and the realism of the story cannot be adequately dealt with except on the basis of a proleptic interpretation of the story. Interpretations of it as a vision, an allegory, or literal fact apart from the proleptic view are inadequate. Further it is here held that Gomer was a pure woman when Hosea married her. In all probability Hosea was a prophet before this experience but this was his great normative and creative experience which gave content to his prophetic career. Through his own slighted love he learned the love of Jehovah and preached it to Israel. To him we owe the moralization of one of the most expressive figures of the relation of God to humanity.

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## Chapter IV.

## THE CONCEPT OF MERCY.

I. Terms Used in the Translations to Express the General Idea.

In understanding what Hosea meant by hesedh we shall have to consider various terms which are used in translating the concept and then consider the meaning of the Hebrew term.

## 1.

A. Forgiveness.

All the Hebrew writers regarded Jehovah as having entered into a personal relation with Israel. His will was ethical and therefore when two wills met the problem of forgiveness naturally rises as the result of the failure on the part of the people to maintain their obligations in the covenant. All good things were regarded as coming from Jehovah--also the evil things. The latter were evidences of Jehovah's anger. The mass of people thought that Jehovah's anger could be placated by sacrifices and offerings, but Amos and Hosea both declared that this was not the way. Indeed Amos left little room for forgiveness as we have seen. Hosea has a more adequate

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1. H.P. Smith F in ERE, vol. 6, pp. 72b-78a.



conception of forgiveness. However, forgiveness is a narrower conception than the conception implied by hesedh. Forgiveness may be the act of a moment, hesedh is a sustained attitude. Further forgiveness is treated in terms of the divine to the human in the prophets whereas hesedh includes both the divine and human attitude.

1.

#### B. Grace.

Here again we find the covenant idea expressed. Only by obedience to the covenant can divine grace be obtained. Obedience produced a sort of claim on God (Ps. 118; 132). It is divine grace which forgives sin (Ps. 32:51; 130:143). But here again grace is an attribute of God. It is not a quality of life necessary in dealing with men so much as the expression of the divine attitude as it is conditioned by certain characteristics of men's dealings with each other and with God. Hence grace is too narrow a term to translate hesedh.

2.

#### C. Love.

When we turn to the Old Testament we are apt to be disappointed if we seek for the expression "love."

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1. See A. Stewart GHDB, vol. 3, pp. 254-257.

2. See J. Orr LHDB, vol. 3, pp. 153-157.

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B. Love.

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1. See A. Stewart OBE, vol. 2, pp. 130-131.
2. See J. O. R. LUND, vol. 2, pp. 130-131.

Holiness occupies the foreground. If Deuteronomy is late, as we believe it is, then the term is never used until the time of the prophets. It is in Hosea that we find the first true expression of it. It is used in Deuteronomy, Isaiah, Jeremiah, etc. This term is used of God in Hosea as well as of the relation of individuals to each other. G.A. Smith suggests that hesedh should be translated "leal love." It has at its basis the covenant idea and has the connotation of being a sustained quality of life. Next to the more inclusive idea of mercy, love comes nearest to translating what is implied in the term hesedh.

## II. Hesedh.

Hānan is used in the sense of the bestowing of a kindness which could not have been claimed and is used either of God or man. ( Gen.33:5; II Sam.12:22; Job 19:21; Judges 21:22; 28:50; Lamentations 4:16; Psalms 143:1; Deuteronomy 3:23; Exodus 33:19). From these passages it is learned that "...the action passes

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1. See Lofthouse HHOT, Macintosh GERE, vol.6, Ottley HP p.29f, Cheyne BH, p.29f, Brown BH, p.47ff, Kirkpatrick DP, pp.128-137, Abbott LLAH, p.352f, W.R. Smith PI, p.162.

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1. See Dictionary of Bible, Macmillan Co., vol. 6, entry  
 H. P. 2. 1901, O. H. 2. 1901, Brown H. 2. 1901,  
 H. P. 2. 1901, O. H. 2. 1901, Brown H. 2. 1901,  
 H. P. 2. 1901, O. H. 2. 1901, Brown H. 2. 1901,

from the superior to the inferior; whether the superior is a conqueror, an angel, or God himself; and that, whatever its character, it cannot be enforced or  
 1.  
 claimed."

The noun form of the verb hānāh is hēn. Hēn occurs chiefly with either maza or nathan. Thus in Genesis it appears twelve times and always with maza. It has the general connotation of 'favour.' When used in making a request it seems to have the same general meaning of 'please' said in an elaborate way. It is rarely used in speaking of God and it has little or no religious significance at all. No covenant idea is implied and thus hēn and hānan correspond one to the other in this regard. Examples of the use of hēn are as follows: It was hēn that Joseph found in Potiphar, and Joseph's brothers in turn found hēn from him. It was hēn in the eyes of the Egyptians that Jehovah gave the Israelites when they asked for the belongings of the Egyptians. Thus the idea of the unclaimed and the unclaimable was present in both the verb form, hānan, and in the simple noun form, hēn. "The verb and



the derived nouns were more at home in the sphere of religion; this, we may conjecture, was because the simple noun, being in such common use, would hardly have done justice to the attitude necessary<sup>1.</sup> in approaching Jehovah."

The derived noun form is hesed<sup>h</sup>. In the LXX it is translated eleos. In Genesis, however, in the LXX it is translated dikaio<sup>s</sup>yne, and once in Esther charis, and once in Isaiah doxa. The term is used of both God and man and is an aspect of a relation between Jehovah and man, man and Jehovah, and man and man.

As examples of its use in relations among men in the Old Testament we may point out that it was hesed<sup>h</sup> that Sarah was to show to Abraham by posing as his sister; it is hesed<sup>h</sup> that Ruth shows to Boaz; it is hesed<sup>h</sup> which Rahab exhibited toward the two spies.

As applied to God we find it used in Genesis 19:19 (where it occurs in connection with hēn-- a rare combination). Its use as applied to God is scattered throughout the Old Testament.

We come, therefore, to the meaning of hesed<sup>h</sup>. The

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1. Lofthouse HHOT, p. 30.



English words which most adequately express it, are loving-kindness, mercy, leal love. Hesedh does not mean mercy in an indiscriminate manner. Lofthouse points out that, "...hesedh is not used indiscriminately, where any kind of favor is desired, but only where there is some recognized tie. It is indeed the very opposite of hēn, which is in place just where there is no tie or claim."<sup>1.</sup> Various sorts of relationships may constitute this recognized tie-- thus marriage or betrothal, kinship of various sorts, and alliances of all kinds. Where there is involved a definite loyalty hesedh is used. Where no loyalty is involved hēn is used. Hesedh is then used wherever there is a definite relation demanding and involving loyalty between the contracting parties. It therefore draws its meaning from the idea of the covenant which was so prominent among the Hebrews. While the Hebrews used brith for both the idea which we think of as being involved in contract, and for covenant, nevertheless the covenant idea was predominant. The Hebrew mind thought in terms of covenants which demanded certain

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1. Lofthouse HHOT, p. 33



ethical qualities which may be collectively identified as loyalty. It was this sense of loyalty rather than economic considerations which was the basis of covenant relationships. Thus we see that involved in hesed is a mutuality of obligation between covenanting parties and a strong feeling of affection.

It is the distinctive characteristic of the religious teachers of the ancient Hebrews that they frankly recognized this mutuality of obligation between God and man, between the Creator and the creature; between the divine Sovereign, Father, Husband, and the human citizen, child, wife; to speak more accurately they represent Jehovah himself as recognizing it. Jehovah is King: the citizens owe loyalty to the king, but the king also owes protection to the citizens; Jehovah is a Father; the child owe obedience to the father, but the father also owes counsel and sustenance to the child; Jehovah is a Husband: the wife owes fidelity to her husband, but the husband also owes love and guardianship to the wife. 1.

Thus in translating the term "mercy" we must remember the place of loyalty in the conception.

Jehovah has entered into a covenant with Israel and Israel with Jehovah. Further this covenant involves the relations between men. Thus there is a three-point covenant involving mutual loyalty and affection--hesed--between Jehovah and Israel, between

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1. Abbott LLAH, pp. 352-353.



between Israel and Jehovah, and between Israelite and Israelite. To break the covenant is essentially disloyalty, a breach of affection. Certainly the covenant may be broken by one or more of the parties but all will be losers. Israel will certainly lose-- that is prima facie -- but Jehovah will also lose-- his affections and feelings will be turned within him by the expression of disloyalty. This concept is fundamental to Hosea and his whole message.

So far, then, as hesed is fundamental to Jahveh, the Hebrew conception of God is to be reached through what is best and noblest in man. Hesed, by which human society was held together, 'was in a higher sense than Portia's praise of mercy, 'an attribute of God himself.' For while Jahveh, kind and loving in all his works, might on occasion bestow the free and unmerited largess of his condescending favour on men, as they must so often do to one another, in the larger as in the smaller concerns of life, yet he rather chooses to be known as binding them in a reciprocal relation with himself of rights and duties, where he will plead with them if they are unfaithful, and where (as the prophets saw in their highest moments) he will go all lengths to restore them to his loyalty. 1.

Ottley points out that this word was a favorite of the Psalmist, since through its connotation of brotherly kindness,"...it was calculated to simplify the conception of God." 2. Such then is the general

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1. Lofthouse HHOT, p. 35.
  2. Ottley HP, p. 29.



concept of mercy implied in the term hesedh. It must be remembered that though hesedh does not mean free mercy, "The bond which unites Jahweh and Israel is one of grace ab initio, for He choses Israel freely, being influenced neither by its size nor by its righteousness." <sup>1.</sup>

In Hosea the term hesedh is used six times: 2:21; 4:1; 6:4,6; 10:12 and 12:7. In using this term, as the discussion has already pointed out, "...Hosea impresses the idea that Jehovah's love to Israel, keen as it is, has a moral foundation." <sup>2.</sup> It is interesting to note that as applied to Israel's affection to Jehovah it is used by once in the prophets outside of Hosea. <sup>3.</sup> Jehovah's hesedh for Israel is mentioned but once specifically in Hosea, <sup>4.</sup> "...but the thought of Jahveh's love for the nation runs through the whole book." <sup>5.</sup> In the remaining passages in which the term is used, it is impossible to distinguish between Israel's love for Jehovah and the love or kindness which is due to fellow Israelites. In 6:4 and 6:6 it is probably the former which is meant, but even here

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1. H.R. Macintosh GERE, vol. 6, p. 364.

2. Cheyne BH, p. 30.

3. Jeremiah 2:2.

4. 2:19

5. Brown BH, p. 48.



it is hard to distinguish. In none of the passages is it impossible that the term should not mean love for Jehovah, though love for one's fellows fits the context better in 4:1 and 12:6. This ambiguity grows out of the very nature of the covenant ideal involved in the term.

Jehovah and Israel form as it were one community, and hesed is the bond by which the whole community is knit together. It is not necessary to distinguish Jehovah's hesed to Israel which we would term his grace, Israel's duty of hesed to Jehovah which we would call piety and the relation of hesed between man and man which embraces the duties of love and mutual consideration. To the Hebrew mind these three are essentially one, and all are comprised in the same covenant. Loyalty and kindness between man and man are not duties inferred from Israel's relation to Jehovah, they are parts of that relation; love to Jehovah and love to one's brethren in Jehovah's house are identical (cf. 4:1 with 6:6 and 6:4). To Hosea, as to Amos, justice and the obligations of civil righteousness are still the chief sphere within which the right knowledge of Jehovah and due regard to His covenant are tested. 1. 2.

Such, then, is the basic idea which underlies Hosea's message of mercy. We turn now to a consideration of Hosea's peculiar application of this concept to Israel.

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1. W.R. Smith PI, p.162.
  2. Because of this interpretation Brown believes that hesed as applied to human relations should be translated piety, and as applied to God's relation to man, lovingkindness. BH, p.49. As a term to cover both I can discover none better than mercy.



### III. Hosea's Treatment of Jehovah's Mercy.

Growing out of this covenant idea Hosea uses several figures to represent Jehovah's relations to Israel and Israel's relations to Jehovah in the past and in the future.

#### A. Hosea's Philosophy of History.

Amos had his philosophy of history begin with the Exodus. This is the general starting point of the prophets. Hosea speaks of Israel as being called<sup>1.</sup> by Jehovah out of Egypt as a child. But Hosea carried his philosophy of history back behind the Exodus experience into the patriarchal period. He seems more acquainted with the history of his people than Amos--at least he gives a more detailed account of it and carries it farther back. He speaks often of Jehovah's hand in Israel's history. "We find,... in Hosea an implicit theory of the revelation of God<sup>2.</sup> written in the story of the people of God." Amos deals with Israel chiefly as a state. Hosea, on the other hand, deals with Israel as a moral individual, and we shall see in our discussion of the figures he uses of Jehovah's relation to Israel in the past,

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1. 11:1

2. Duff OTT, p. 132.



he"...goes back again and again to the history of the nation, treating it as the history of a person."<sup>1.</sup>

If we turn to Chapter 12 of Hosea we get the most complete single consideration of Hosea's philosophy of history. It is here that he carries it back to the patriarchal period. In verses 2 to 5a and verse 12 we discover certain parallels between the statements of Hosea and statements in the J and E narratives.

Hosea	J Narrative.
3a. "In the womb he took his brother by the heel:"	Gen. 25:26a. "And after that came forth his brother, and his hand had hold on Esau's heel;"
3b, and 4a. "and in his manhood he had power over the angel, and prevailed;"	Gen. 32:28. "And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed."
4b. "he wept, and made supplication unto him:"	No parallel for Jacob's weeping here. Hosea evidently had a source of which we know nothing.
4c to 5a. "he found him at Beth-el, and there he spake with us, even Jehovah, the God of hosts;"	Gen. 28:13-16, 19a. "And behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and

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1. W. R. Smith PI, p. 165.



the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south:

and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.... And he called the name of that place Beth-el;"

12a. "And Jacob fled into the field."

Gen.27:43. "Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;"

12b. "And Israel served for a wife, and for a wife he kept sheep."

E Narrative  
Gen.29:20. "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."

From this parallel we see that Hosea knew the patriarchal traditions in great detail. In 12:13 Hosea

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makes what is in all probability a reference to Moses ( though he does not use the name Moses) and refers to him as a prophet. "By a prophet Jehovah brought Israel up out of Egypt and by a prophet was he preserved." The significance of this is that it takes a prophet to recognize a prophet, and Moses was more than a legislator and statesman. He was the fountainhead of Hebrew prophecy.

In addition to these references to the history of Israel, Hosea makes reference to the wilderness experience (9:10; 13:5), the exodus from Egypt(2:15; 9:3; 9:9; 11:1; 12:9; 13:4), the giving of the law(8:1), and the giving of prophets to call the people( 6:4 and 11:2). In all is the hand of Jehovah dealing in love and mercy with his people.

Speaking of Hosea's rich use of history Thorn says,

For a nation, and for an individual, the first step to a true knowledge of God is to discover Him in experience. No tradition handed down from a past generation, nor any creed imposed by external authority, can take the place of that direct verification of divine action which history, personal or national, affords. It is when there breaks in upon us the consciousness that the central and creative fact of our past is the lovingkindness of the Lord that we get that insight into the divine character the fruit of which is loyal obedience, willing submission, and perfect trust. 1.



Israel has broken her covenant. Hosea is attempting to call her back through an appeal to the mercies which Jehovah has evidenced in his dealings with her in the past. Hosea uses certain figures to express that lovingkindness and to a consideration of these we now turn.

### B. Figures of Jehovah's Dealing with Israel in the Past.

#### 1.

#### 1. The Father-Son Figure.

When Israel was a child, then I loved him, and called my son out of Egypt....I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. I drew them with bands of love;

From verse one we learn that it was not because Israel was his son that Jehovah loved him, but rather Israel became Jehovah's son because Jehovah loved him. Various figures are used to express the glory and purity of Israel in his childhood-- thus he was "like grapes in the wilderness," like "the first-ripe in the fig-tree in its first season," and like a well-trained heifer. Hosea regarded the early history of Israel as a romance. Here were the kingdoms of the earth-- three of them outstanding and ruled by princes of power and might. Egypt with all

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1. Hosea 11:1, 3, 4a

2. Hosea 9:10

3. Hosea 10:11



her riches, Assyria with her promise of great power, and Phoenicia with her wealth and power. And yet, Jehovah turned his heart to a child and slave people--Israel. Never before was Israel's past interpreted as Hosea here interprets it. From the time Jehovah called Israel he was present at his every need. As a father taught his child to walk so Jehovah taught Israel to walk, and when Israel was tired, Jehovah took him in his arms and rested him. It was with bands of love and the cords of a man that Jehovah drew Israel-- not by force and violence-- but by tenderness and lovingkindness. And when Israel fell, Jehovah bound up his wounds and poured in the healing and soothing oils of gentleness. Jehovah was Israel's father and Israel<sup>1.</sup> was his son. Jehovah had chosen him.

This was an ethical relation and Hosea is trying to show the people what such an evidence of Jehovah's tenderness implied for them. Israel had become stubborn and disloyal. They must return to Jehovah. In this figure of the tenderness of God we most

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1. When Hosea referred to Israel as the son of Jehovah he meant that "...Ephraim shared, in some deep sense, the very nature of Jehovah." Duff OTT, p.133.



certainly have the germinal idea of the Fatherhood of God as Jesus expressed it.

The idea of the fatherhood of God was not original with Hosea. The mode of thought was an inheritance from earlier and cruder faiths.<sup>1.</sup> Various early religions regarded their gods as being the father of the people in a physical sense. This is evidenced in the Bible where in the ancient poem of Numbers 21:29 the Moabites are referred to as the sons and daughter of Chemosh, and Malachi (2:11) gives a heathen woman the appellation, "The daughter of a strange god." Hosea instead of ignoring the figure, took it for his own and transformed it from a physical to a moral and religious symbol of a spiritual bond. Israel is indeed the son of Jehovah. Jehovah created him, but the Fatherhood of Jehovah refers "...not to a physical act, it refers to the series of gracious deeds by which Israel was shaped into a nation. And so, though it may be said of the Israelites as a whole, 'ye are the children of Jehovah your God,' (Deut. 14:1) this sonship is national, not personal, and the individual Israelite has not

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1. See W. R. Smith RS, pp. 40ff.



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the right to call himself Jehovah's son." Though it was not until the work of Jesus that the concept received its highest form, it is to Hosea that we owe the beginning of the moralization of that fruitful concept of the Fatherhood of God.

2.  
2. The Figure of the Humane Ox-Driver.

I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them.

Following in quick succession on the figure of the Fatherhood of Jehovah Hosea describes Jehovah as the tender and humane ox-driver. G.A.Smith suggests, "There is no use now for the rough ropes, by which frisky animals are kept to their work; but the driver, coming to his beasts' heads, by the gentle touch of his hand at their mouths and words of sympathy draws them after him....Yet there is the yoke, and it would seem that certain forms of this, when beasts were working upwards, as we should say against the collar, pressed and rubbed upon them, so the humane driver, when he came to their heads, eased the yoke with his hands." 3. When they were hungry

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1. W.R.Smith RS,p.41.

2. Hosea 11:4--"a striking phrase which suggests that love is the most distinctively human thing, as it is the most distinctly divine." MacFadyen O TLMK,p.223.

3. TP,p.294.



he set food before them-- constantly caring for their needs and seeing that they lacked nothing. Could such tenderness but call forth loyal devotion? But Israel has forgotten this tenderness and has gone whoring after other gods.

1.

### 3. The Figure of the Saviour.

Yet I am Jehovah thy God from the land of Egypt;  
and thou shalt know no god but me, and  
beside me there is no saviour.  
I did know thee in the wilderness, in  
the land of great drought.

Through all their history Jehovah has been their saviour. He it is that has protected them, gave them their food, removed them from danger. Furthermore, he alone it is that can do that and be a Saviour unto them, and yet they have fallen into idolatry and have followed after other gods.

2.

### 4. The Figure of the Physician.

"And they knew not that I healed them."

In the childhood of the nation, Jehovah had been the Great Physician binding up their wounds. In those days Israel did not know who it was that bound up their wounds. Now in their false repentance they

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1. Hosea 13:4-5

2. Hosea 11:3c; 6:1; 14:5



seem to have sensed it and say, "Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind up."

But Jehovah discovers their insincerity and says, "When I would heal Israel, then is the iniquity of Ephraim uncovered, and the wickedness of Samaria; for they commit falsehood, and the thief entereth in, and the troop of robbers ravageth without."

### C. Jehovah's Mercies in the Future ( The Marriage Figure.)

The marriage figure is one which covers the whole history of Israel. It is the synthesis of<sup>1.</sup> all her history. Of all the moral conceptions of God in the Old Testament, the deepest and most spiritual is that embodied in the figures of the fatherhood of Jehovah and the husbandhood of Jehovah. Both express the passionate love and the tender patience of Jehovah.

As has been suggested, the marriage figure was not original with Hosea. The Baalim were regarded as wedded to the land, but the relation was physical. Hosea, instead of doing away with the figure, took it and by moral alchemy lifted it to the plane of

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1. This is also true of the figure of the healer or physician ( see 14:4) but the figure is not so expressive or so well developed as that of the marriage relation.

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return unto Jehovah; for he hath torn, and he will  
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But Jehovah discovers their insincerity and says,  
"When I would heal Israel, then is the iniquity  
of Ephraim uncovered, and the wickedness of Samaria;  
for they thought I was a man, and they would not  
return unto me, and the troop of Sodomers have been without."

2. Jehovah's Servant in the Temple (The Marriage Figure)

The marriage figure is one which covers the  
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As has been suggested, the marriage figure was  
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11 and 12 moral elements lifted it to the plane of

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1. This is also true of the figure of the mother of  
Israel (see 1:4) but this figure is not as  
extensive or so well developed as that of the marriage  
relation.

infinite richness. The marriage figure is the more natural one for Hosea to use. The fatherhood of God implies individualism, and Hosea was dealing with the nation rather than with individuals.

"So long as the nation rather than the individual is the center of interest the figure of Jehovah as husband is the more natural one."<sup>1.</sup>

The basis of this marriage relation is a moral one. It is a relationship conceived in "righteousness and in judgment." It is to be maintained by righteousness, knowledge of God, and mercy. Involved in it and of the very essence of it is the deepest loyalty of the soul. "A union in which these conditions are absent is not marriage, but illicit love; and so the Baalim or local symbols of Jehovah, with which the nation held no moral fellowship, worshipping them merely as sources of physical life and growth, are not the true spouse of Israel; they are the nation's paramours, and their worship is infidelity to Jehovah."<sup>2.</sup>

The symbolism involved in the marriage symbol and the lessons which Hosea learned from his own

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1. Knudson BLP, p.105.

2. W.R. Smith PI, p.175.



1.  
 experience have already been considered. Israel has been disloyal. She has sought other lovers. But yet the tenderness and love and mercy of Jehovah is not extinguished. It will triumph. Jehovah does not condone Israel's disloyalty. Indeed Israel shall be punished for it, but Israel purified by discipline shall in the future feel Jehovah's tenderest mercies again.

" With his supreme conception of God's character and purpose, it was also inevitable that Hosea should paint true and glorious pictures of the future.

The sin and disasters of the present he taught were but passing. The real life of men was destined to

2.  
 be far different." We turn now to a consideration  
 3.  
 of Hosea's treatment of that mercy in the future.

In the midst of the destruction which is coming to Israel for her sins there shines the eternal love of Jehovah. Actually chastisement for sin is love's deepest expression under the circumstances. The mutuality of obligation between Jehovah and Israel carries with it certain promises and "... these

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1. See Chapter III.

2. Kent KP, p.102.

3. See 1:10-2:1; 2:14-23; 3:1-5; 11:11; 14:4-8.



promises give to Israel's religion another distinctive peculiarity. Their religion is forelooking, it is<sup>1.</sup> anticipatory." This anticipatory element of Hebrew religion finds some of its deepest expression in Hosea's forward look.

The symbolism from Hosea's own experience as it applies to the future of Israel is given in 3:1-5. Jehovah will finally take Israel back to him as his wife. In that day the "number of the children of Israel shall be as the sand of the sea"(1:1), in that day the symbolic names of Hosea's children shall be reversed and instead of Israel being "not my people" she shall be "Ye are the sons of the living god"(1:1)) "my people" and "I will have mercy upon her that had not obtained mercy"( 2:23).

Since Hosea was a prophet of agricultural Israel and a lover of nature, it is not unusual that he should paint the picture of the restored Israel in terms

"...drawn from the productive vineyards and the<sup>2.</sup> waving fields of Northern Israel." In that day

Israel shall be called by the name "Jezreel" meaning "God sows"-- not in judgment but in mercy and prosperity(1:22).

1. Abbott LLAH, p. 354.

2. Kent STPJ, p. 56.



All nature shall answer in the new covenant which Jehovah will make with Israel. The heavens themselves shall answer the earth and the earth shall respond(1:21). The beasts of the fields, and the birds of the heavens, and even the creeping things of the earth shall be included in the covenant, so universal in the life of Israel will it be(1:18). In that day Jehovah will heal Israel's habit of backsliding (14:4) and she shall call Jehovah Ishi ( husband) and not baal( both terms meant husband or lord, but baal had collected connotations which were not to be permitted any longer). Israel will blossom forth as the result of Jehovah's creative influence. Thus Jehovah will be as dew unto Israel ( 14:5) and Israel shall be as the lily for beauty( 14:5). In that day Jehovah will be voluntarily loved by Israel and her strength will be as the cedars of Lebanon(14:6). Forever Israel will be true to Jehovah and her escapades with other paramours will be at an end(14:8). The basis of this future of peace(2:18) and hope and mercy is a new covenant which is based in righteousness,

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justice, lovingkindness and mercy (1:19). Thus while the picture of the future is painted largely in material images, the basis for it is strictly moral and ethical.

What was Hosea's attitude on the Messianic Kingdom? In Hosea there is one specific mention of the Messianic king(3:5).

....afterward shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah, and to his goodness in the latter days.

There is a more general reference to it in 1:11.

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land; for great shall be the day of Jezreel. 1.

The Messianic view of Hosea is not vivid.

"This was the earliest outline of the kingdom of God; but the conception remained vague; and the future happiness was limited to Israel, but an Israel<sup>2.</sup> purified." While it is true that Hosea makes specific mention of the house of David, we cannot read into him any particular description of that future Davidic kingdom. Nevertheless, his conception

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1. Hosea regarded the division of the kingdom as a sin. See 3:3f; 8:4; 13:10f.

2. Loisy LI, p.158.



of the future covenant of Israel with Jehovah points to the Messianic age and "...his profound conception of the divine love points more directly than any specific prediction could to Bethlehem and Calvary and the right hand of God where  
 1.  
 intercession is made for us."

### C. Hosea's Conception of Law in Relation to Mercy.

In view of this sweeping conception of divine mercy one is apt to forget that Hosea is no less enthusiastic for the moral law than is Amos.

"He falls not a whit behind that prophet in proclaiming Yahweh as a God who loves righteousness, champions the oppressed, punishes wickedness, and  
 2.  
 takes no delight in ritual and sacrifices."

For him the moral law operates just as surely as it does in the conception of Amos. In fact Jehovah expresses his mercy through these laws. Hosea writes, "...they sow to the wind, and they shall reap the whirlwind;" (8:7a). Hosea pleads, "Sow to yourselves in righteousness, reap according to kindness;" (10:12a). Whatever a man sows, he is bound to reap. We emphasize this here lest the reader forget that this divine mercy, of which Hosea so

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1. Knudson BLP, p.124.

2. Barton RI, p.101.



eloquently speaks, is not a flabby, namby-pamby sort of thing. Indeed the receiving of this mercy is directly dependent upon the embodiment of certain moral qualities upon the part of Israel.

#### IV. Hosea's Contribution.

##### A. Positive Contribution.

Duff suggests that, "Hosea's new vision into God's heart was Hosea himself. He himself was his addition to the revelation of God that other men of the age had grasped.<sup>1</sup>" For Hosea God is love and he recognized this because of the love in his own heart. Hosea stands in the same relation to the doctrine of the divine love that Amos does in regard to the doctrine of the divine righteousness. Cornill believes that Hosea discovered something absolutely new. He writes, "When we consider that all this was absolutely new, that those thoughts in which humanity has been educated and which have consoled it for nearly three thousand years, were first spoken by Hosea, we must reckon him among the greatest religious geniuses which the world has ever produced."<sup>2</sup>

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1. OTT, p. 123.

2. PI, p. 50.



This estimate tends to be a bit exaggerated. The idea of the covenant was not a new creation of Hosea. The Israelites knew something of the divine mercy before Hosea proclaimed it, but Hosea proclaimed it in a new light. Knudson suggests that, "...the difference between Hosea's teaching concerning the divine love and that of his predecessors was simply one of degree."<sup>1.</sup> But the difference in degree was so great that it amounted to a difference in kind. Certainly we may say that Hosea came nearer than any other man of the Old Testament to the insight that God is love. Hosea crystalized the conception of the divine love and made clear to Israel what that divine love demanded from her. Hosea created the theocracy of the Old Testament.<sup>2.</sup> And so profoundly did Hosea see into the divine nature that, "...there is no truth uttered by later prophets about the divine grace, which we do not find in germ in him... He is the first prophet of grace, Israel's first evangelist."<sup>3.</sup> And from the time of Hosea the conception of Jehovah's mercy and love, though often dimmed and obscured by Israel's faulty vision, never

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1. RT, p. 230.

2. Cornill PI, p. 54.

3. G. A. Smith TP, p. 230.



left the theology of Israel. To Hosea, then, more than to any other man of the Old Testament do we owe the profoundest conception of the love of God. Only one other person ever surpassed him--Jesus of Nazareth.

#### B. The Limitation in Hosea's Conception of the Divine Mercy.

When we have said all the above in praise and appreciation of Hosea's contribution, we must recognize that there are in him two definition limitations.

1) The divine love is limited to Israel. He is silent about the other nations. Hosea does not conceive of the divine love as extending to any nation outside Israel. It is Israel alone who is Jehovah's bride. Hosea's message therefore lacks the note of universalism. We do not know whether Hosea definitely excluded these nations in his thought of divine mercy or not. We may say only that he is interested in and is dealing with Israel alone, and he does not mention the other nations of the world as being included within the bounds of the divine mercy. They are certainly not in covenant with Jehovah, and this would seem to exclude them. The problems of Israel are so engrossing

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and pressing that there is no time to give to the attention of the fortunes and futures of the rest of the nations of the earth.

2) Hosea's message lack the individualistic emphasis. He is dealing with Israel as a nation, not as a group of individuals. Jehovah is dealing with Israel, not with Israelites. Certainly love has its highest meaning only when it is a relation between persons. Hosea conceived of those persons as Jehovah and Israel. The step forward and upward of regarding the relation as one between Jehovah and individual Israelites is one which is yet to be taken.

#### V. The Importance of the Discovery of the Divine Mercy.

Generally speaking there are more frequent references to the righteousness of Jehovah in the Old Testament than to his mercy and love. Because of this fact the "...Israelites are more frequently exhorted therein to fear Jehovah than to love him.<sup>1.</sup>" There is therefore in Hosea a new stimulus to moral conduct, a new bond of service, a positive rather than a negative dynamic.

F.W.H.Myers was once asked that if he were able

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1. Piepenbring TD T, p.176.



to ask the Sphinx one question above all others and could receive a correct answer what would he ask. His reply was, "Is the universe friendly?" That is the question which is the basic one for all human endeavor. If the universe be unfriendly or indifferent, the mundane experiment is a farce. Hosea answers that question for his day, and his answer comes to us across the centuries--God is love. His love is expressed in mercy and patience. Thus when Hosea, "...argued from the moral relations between his adulterous wife and himself to those between Israel and Yahweh, the principle involved was more important than that which Newton discovered when he linked a falling apple to a moving star" for Hosea's discovery "... made a spiritual pathway along which thought could and did move with confidence,"<sup>1.</sup> and along which life itself may move with confidence.

#### VI. Summary.

In this chapter we have come to the following conclusions. Various terms are used to convey the general idea expressed in hesed--- forgiveness, grace, love, and mercy. Of these the last term is

1. Robinson RIOT, p.40.



most adequate. We can understand what is implied in this conception of mercy only by understanding the conception of hesed which connotes a covenant relation between Israel and Jehovah and Jehovah and Israel, and involves a ~~three~~-point relation between God and man, man and God and men characterized by loyalty. Hosea treats Jehovah's mercy as it has been expressed in the past and as it will be expressed in the future. Hosea's philosophy of history is much more developed than that of Amos. Five figures are used to express Jehovah's relation to Israel in mercy--- the father-son figure, the figure of the humane ox-driver, the figure of the saviour, the figure of the physician, and the figure of the husband. The picture of the future restoration is conceived in terms of material images, but the conception is well grounded in ethics. The moral law in Hosea is as strong as it is in Amos and is an expression of the divine love. Hosea's great contribution was the clarification of the conception of the divine love. His view is limited in the respects that he seems to limit this divine love to Israel and does not yet conceive it in individualistic terms. The

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importance of the discovery of the divine love is seen in its affirmation of the friendliness of the universe with the myriad of practical consequences involved in that affirmation.



## Chapter V.

## THE KNOWLEDGE OF GOD.

I. The Nature of Sin.

In the previous chapter we saw that Hosea believed Israel and Jehovah to be bound in a covenant which was characterized by the deepest loyalty and by mercy and love. To break that covenant was sin. The act of disloyalty was sin. Disloyalty was sin against love, the deepest of all possible sin.

Hosea had placed all his confidence in tenderness, but when he saw Israel disloyal, he had to admit that the moral power of love is not absolute. Hosea learned this in his own home and he knew that what he learned there was equally true of the divine love and mercy. He knew that his own pure love for Gomer had failed to keep her loyal and he knew the anguish of his own heart. The goodness of Jehovah to Israel had failed to keep her loyalty and she had ascribed her blessings to foreign gods. The Baalim were the source of her blessings, she thought. Just as Hosea had experienced the deepest anguish in his own home so

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Jehovah cries out, "O Ephraim what shall I do unto

<sup>1.</sup> thee?" How shall I give thee up, Ephraim? how shall I cast thee off, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my compassions are  
<sup>2.</sup> kindled together."

Hosea conceived this covenant relation under the form of marriage, and it is no accident or mere coincidence that apostasy is most commonly called  
<sup>3.</sup> fornication. "Sin is always an ugly thing, but nowhere--save in the Cross itself-- is it made to appear more utterly horrible and loathsome than in the thought of Hosea. To him it is the rejection,  
<sup>4.</sup> or still worse, the betrayal of love." It was Jehovah who had brought them out of Egypt, it was he who had given them all their material blessings, it was he that had healed their wounds, it was he who had dealt tenderly with them, and yet, in spite of her covenant of loyalty, she had all too readily turned to other gods.

In this covenant relation the right attitude

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1. Hosea 6:4a

2. Hosea 11:8

3. 1:2; 2:2-5; 4:12,15,18; 5:3,4; 9:1

4. T.H. Robinson PP,p.78.



toward men is dependent upon the right attitude toward God, and since Israel has become disloyal to Jehovah, she can but sin in her dealings with her own people. Sin against one's fellows is sin against Jehovah in Hosea because all are bound together in a mutual obligation.

For Hosea the deepest sin is the sin against love, and its essence is disloyalty.

## II. Sin is Due to the Lack of the Knowledge of God.

Hosea is Socratic. He believed that to know the right was to do the right. Sin, which was disloyalty, was due to ignorance-- because there was no knowledge of God in the land. In 4:1 he places knowledge of God upon the same level as truth and goodness. Without knowledge of God there can be no truth or goodness. It is the knowledge of God rather than burnt offerings which Jehovah desires (6:6b).

### A. Hosea's Conception of the Knowledge of God.

Yādhá is the Hebrew word used almost exclusively for knowledge. By turn it may mean "to be aware of," "to perceive," "to understand," "to conceive," "to experience," "to be expert in." In addition to these elements there is almost always present a practical effectiveness, generally in connection with moral and religious objects. Not only an intellectual grasp of a situation is involved, but



the emotional quality which moves to action toward that situation. "This practical vigour naturally developed in such directions as intimacy, conviction, experience and wisdom.... the verb rises into a practical sense-- to knowledge that leads a man to regard or care for its object."<sup>1.</sup> Here is a conception, the very utterance of which, almost inevitably calls forth a moral counterpart. It is knowledge not alone as mastery, but as passion. More than an achievement of the mind, it was an effect upon the mind.

God had revealed and impressed his knowledge through the past history of the nation. And so Hosea recites the presence of God in the history of the nation more than any other prophet.<sup>2.</sup> We may agree with Professor Kent then in saying:<sup>3.</sup>

He taught, therefore, that religious education is the first step toward any lasting social reform. When once men know God not only through instruction but also through personal insight and experience they will love both him and their fellow men, who are the chief objects of his love. When they truly love God and their fellow men they will be faithful to all their social obligations... Thus Hosea proclaimed that real religion is the supreme motive power in all enduring social reform.

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1. G.A. Smith TP, p. 321.

2. See 12:4-6; 12:13-14; 13:4-6; 12:10; 11:1-3; 9:10; 2:10

3. STPJ, p. 59.



### B. The Charge of Ignorance.

The lack of the love of God, Hosea believed was due to the fact that the people did not know<sup>1.</sup> Jehovah. Israel had utterly failed to distinguish between Jehovah and the Baals. One cannot love a person about whom he is ignorant. Jehovah therefore had a controversy with Israel(4:1) "because there is no truth, nor goodness, nor knowledge of God in the land(4:14) and there is no political wisdom in the land(7:2). Therefore Israel is like a silly dove flitting here and there seeking help(7:11)from earthly kingdoms. Their ignorance has become habitual(5:4) and they have lost the power of turning to Jehovah. Because the people are ignorant that Jehovah desires goodness and knowledge of God rather than sacrifice and burnt offering(6:6) the whole nation "shall be overthrown"(4:14). Israel is "destroyed for lack of knowledge"(4:6a) and says Jehovah, "because thou has rejected knowledge, I will also reject thee, and thou shalt be no priest to me: seeing thou hast forgotten the law of thy

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1. Hosea 4:1,6,11; 5:4; 7:11



God, I also will forget thy children"(4:6b). The knowledge of God is essential to the covenant. Because the people are ignorant, they have broken the covenant and have sinned against love. Therefore,<sup>1.</sup> shall Jehovah treat them as a lamb(4:16b)?

C. The Lack is Due to the Spiritual Leaders.

It is with true prophetic insight that Hosea declares that the true cause of Israel's lack of the knowledge of God lies with the spiritual leaders<sup>2.</sup> of the nation-- the prophets and the priests.

"No man was ever more strenuous in denouncing evil even when the culprits were high in ecclesiastical<sup>3.</sup> power." The Prophets and priests are interested in religion for what they themselves can get out of it, and therefore to delude the people into believing that sacrifice is what Jehovah requires means money in their pockets. They are in religion for the money they can get out of it. "They feed on the sin of my people, and set their hearts on their iniquity, and it shall be, like people, like priest."<sup>4.</sup> Jehovah accuses the priests saying that they"...have

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1. G.A.Smith TP,p.259. "To treat this clause interrogatively is the only way to get sense out of it."

2. 4:4-14 and 5:1

3. Batten HP,p.284.

4. Hosea 4:8-9a



become a snare at Mizpah, and a net spread upon Tabor"(5:1). Instead of leading the people to Jehovah, they had led them in sin; therefore "...it shall be, like people, like priest"(4 :8). The more there were the more they sinned--"As they were multiplied, so they sinned against me"(4:7a). Therefore"...I will change their glory into shame"(4:7b)"I will punish them for their ways, and will requite them for their doings. And they shall eat, and not have enough; they shall play the harlot, and shall not increase; because they have left off taking heed to Jehovah"(4:9b-10). The prophets and priests have sold out their moral heritage and credentials for gold. One can hardly help being reminded by this selling of love for gold of that selling of the love of Christ by Judas for silver.

We may understand more fully Hosea's attack upon the corrupt priesthood if we inquire into the functions which the priests were supposed to perform.<sup>1.</sup> We generally think of the priest's duty as being chiefly the offering of sacrifices, but this was far from the limit and extent of his duties. The teaching function

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1. See G. B. Gray SOT, pp. 219-223.



was equally as important and took as much if not more of his time. Officiating at the sacrificial offering, the priest was mediator between man and God. But he was also a mediator between man and God when a man came to him for guidance. "In a word, the priesthood, especially in pre-exilic Israel, was one of the most important organs of revelation. Altered by later associations of the term, it is easy to over-estimate the sacrificial functions of the priesthood and to under- estimate its teachings function.<sup>1</sup>" Indeed if we look at the early narratives, the sacrificial function of the priest is so inconspicuous that some have gone so far as to say that in the beginning the priesthood had only teaching functions and no sacrificial functions. It is said that the Hebrew kōhēn like the Arabic kāhin (soothsayer) was an instructor only, and did not carry on ritual sacrifice as did the later priests. We remember that Saul, who was not a priest, sacrificed. Further Micah in the Judges story needs a priest because he has built a chapel and set up an ephod, not because he has built an altar. In Samuel the priests are shown

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1. G.B. Gray SOT, p. 219.



most frequently in the light of being consulted for oracles rather than to perform sacrificial duties. Whether or not the teaching functions of the priesthood preceded the sacrificial functions we cannot conclusively settle, but in the 9th century, <sup>1.</sup> in the Blessing of Moses, both functions are mentioned, but interestingly enough the teaching function is the first mentioned of the two. Speaking of Levi he said,

(Thou gavest unto Levi) thy Thumim  
 And thy Urim to the men of thy godly one.  
 They teach Jacob thy statutes  
 And Israel thy law:  
 They set sacrificial smoke in thy nostrils  
 And holocausts upon thy altar. 2.

From this instructive passage we learn that the instructional side of the priest's activity included two things: 1) It was the priest who possessed the Urim and Thummim, 2) it was the priest who taught Israel the statutes of Jehovah. Thus they had certain established methods of ascertaining the will of Jehovah in regard to special occasions and actions and were also the depository of the traditional religious knowledge of the nation.

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1. Deut. 33

2. Deut. 33:8,10



In the Priestly Code we learn of another type of lore for which the priesthood was the depository. Leviticus 13 speaks of various kinds of leprosy. While the stress is on the idea of uncleanness, a certain medical lore is implied. "Thus no less intimately than law was health and disease associated with religion, with the priesthood as the regular exponents of the teaching of God in such matters."<sup>1.</sup>

In addition to being the custodians of ritual, law and medicine they were the custodians also of moral precepts. We ordinarily think of this as the field of the prophet, but "...the difference lies rather in the manner of experience. The prophet spoke out of the individual, direct personal experience; the priest out of the stored wisdom and collective experience of his class."<sup>2.</sup>

In view of the importance of the function of the priest it is no wonder that Hosea speaks with such vehemence against the priests who have prostituted their office. It is no wonder that he declares that it is due to the spiritual leaders of the nation that the nation perishes for the lack of the knowledge of God.

1. G. B. Gray SOT, p. 222.

2. G. B. Gray SOT, p. 223.



If the channels of revelation fail, how shall the people know?

### III. Expressions of the Lack of the Knowledge of God.

This ignorance of God expresses itself and results in idolatry, immorality, revolution and general political decay, useless foreign alliances, and a general disruption of the national integrity.

#### A. Idolatry.

Elijah a century earlier faced the question whether or not the worshippers of Jehovah could also worship the Tyrian Baal. Hosea now faces the question whether or not the Canaanized, baalized worship of Jehovah is acceptable to him, and his answer is a flat and eternal no!

From I Kings 12:28-30 we learn that Jehovah was worshipped under the form of the golden bull at Bethel and Dan in the north, and perhaps at Samaria(Hos. 8:6). Elijah, Elisha and Amos did not condemn the worship of Jehovah under the form of the golden bull and in II Kings 18:4 is the record of Moses having set up a brazen serpent at which sacrifices were offered until Hezekiah tore it down. Lods points out that in all probability the first Semitic statues were stelae ( massēbhā) which were

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1. given animal or human form. Thus the statue of Panammon is referred to as nsb which is the same word as n<sup>e</sup>ḡibh which is a synonym of the Hebrew maṣṣēhā and the Arabic nuṣb. "Idolatry was thus in principle only a variety of fetishism, commonly practised by the Hebrews and the other Semites.... We must, then, consider the images as having been, like all other fetishes, a dwelling place offered to the god, where he consented to take up his abode only after the performance of certain inauguration ceremonies (Judges 8:27)."<sup>2.</sup>

Hosea is the first of the prophets to denounce the use of idols and images. He refers to them in satire as the work of men's hands (8:6). He derides those who 'kiss the calves' (13:2). Hosea does not denounce the use of images because they are prohibited by law, but because they fundamentally form a barrier between Israel and Jehovah. Therefore he represents Jehovah as having cast off the calf of Samaria (8:5) and remarks that the people shall be in terror for the calf of Bethel which is to be carried away as a gift to King Jareb (the great king) (10:5f). The

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1. Lods II in ERE, vol. 7, p. 139b.

2. *ibid*, p. 139b.



point of contention is that Jehovah worship has become fused with the nature worship of Canaan and though ~~they~~ nominally worshipping Jehovah and calling him Baal, they are actually worshipping the Baalim. "The God of Israel, through being addressed as Baal(2:16) was confounded with the local divinities of the Canaanites, and the moral influence of the old Jehovah-worship was lost."<sup>1.</sup> The Israelites believed themselves to be worshipping Jehovah( 8:13; 9:4,5) but as a matter of fact Hosea tells them that the local Jehovah-Baals are 'other gods'(3:1), and further adds that in observing their feast days the Israelites forgot Jehovah(2:13). Israel's sin was that though she was married to Jehovah, she was unaware of the meaning of that marriage, so that while she nominally paid homage to Jehovah ( 5:6 and 6:6ff) she is actually honoring the Baalim(2:5,8,13) and Hosea launches forth with the bitterest and most persistent condemnation of this error(2:2ff; 4:11ff; 8:4ff; 9:10; 10:1ff; 13:1ff; 14:1-3). They have actually taken the gold and silver which they owed to Jehovah (2:8; 8:4-6; 13:2)

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1. Cheyne BH, p. 24.



and have fashioned them into images. The folly of trusting in them is revealed in the clause, "they are made only to be cut off." (8:4). It was but a poorly disguised nature worship which the Israelites had. In this condemnation of idolatry and image worship Hosea marks a step forward in the spiritual conception of God. He seems to have realized that it is impossible to represent God adequately under the form of a material image (8:4; 12:2-4). Here is evidence<sup>1</sup> "...of a growing sense of Jahveh's spirituality, or rather of the supersensuousness of his being."

We turn now to a brief consideration of the cultus in connection with the image worship. Prior to the conquest of Palestine, it is not likely that there was much sacrifice in the Jehovah religion. In all probability it was limited to the annual<sup>2</sup> feast of the Passover. Hosea himself recognizes that the various feast days do not belong to the most ancient Jehovah worship (5:6ff). There were three outstanding harvest feasts celebrated-- unleavened bread, the ingathering, and the harvest. All three

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1. Bade OTLT, pp. 163-164.

2. Kennet I in ERE, vol. 7, p. 443b.



of these are agricultural and could not have been observed in the dessert. These represent directly the Canaanitic influence.

That the religion of Israel should be very greatly affected by that of Canaan was inevitable. Since in primitive times agriculture was bound up with religion, so that agricultural operations might almost be reckoned as ritual observances, a pastoral people in adopting agriculture, would, almost of necessity, adopt the religion of the agriculturists. Hence Canaanite feasts became Israelite....and the name Baal by which the Canaanites denoted their god, was applied to Jahweh. 1.

The common mass of people thought that the way out of their difficulty was to develop an increased zeal for the cultus-- in other words increase the sacrificial offerings. The prophets repudiated the whole theory of gift sacrifice. Over against this gift theory they place the demand for ethical conduct. Instead of increased sacrifices, which Jehovah does not want(6:6), Hosea places the turning to the true God of Israel, and with it the turning away from the Canaanite cultus. Not only is sacrifice an inadequate substitute for obedience and for ethical conduct and

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1. Kennet I in ERE, vol. 7, p. 441b.



loving tenderness, but it represents another object of obedience-- instead of obeying Jehovah they obey Baal. Thus Jehovah's attitude is one of jealousy and Israel's act is a breaking of the marriage vow(2:5-8). Thus as Budde points out, "It was not enough to worship Yahweh, and Him alone; everything depended on how he was worshipped.<sup>1.</sup>" The rites were Canaanitic in origin and because the conception of God is largely determined by the type of worship given, Hosea was "...justified in maintaining that in effect the object of Israel's worship was not Yahwe but Ba'al."<sup>2.</sup> And so Hosea laments the fact that true Jehovah worship had deteriorated into Baal-worship(2:5ff; 4:12ff; 8:4ff; 9:9; 13:2) and declares the command of Jehovah, "I desire love(hesed) and not sacrifice; the knowledge of God and not burnt-offerings."<sup>3.</sup> In place of sacrifice Hosea puts the rendering, as bullocks, the lips(14:2). It is the sacrifice of self that is demanded.

4.

God doth not need  
 Either man's work, or his own gifts;  
 Who best bear his mild yoke, they serve him best.

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1. RIE, p.127.

2. Pace IGI, p.183.

3. Hosea 6:6. Bade OTLT, p.155 says that "more than burnt-offerings" as in R.V. is not true to the text. "The translators have tried to save a place for sacrifice in spite of Hosea."

4. Milton, "On his Blindness."



This brings us to the question of whether or not Hosea absolutely repudiated the cultus or not. This is a mooted question among the scholars. Bade, as has already been suggested, believes that Hosea absolutely repudiated the cultus. Kautzsch holds the same view.<sup>1</sup> Harper believes that, "To have opposed sacrifice in itself would have meant opposition to the only method yet known to humanity of entering into communion with deity, in a word the abolition of all tangible worship." Pace points out that if "tangible worship" means "corporate worship" the devotional spirit has always found forms of expression--- and this it actually did in the Exile when sacrifice ceased.<sup>2</sup> Kittel is of the opinion that Hosea and the 8th century prophets in general did not absolutely repudiate the cultus.<sup>3</sup> He holds that the actual opus operatum were those of Canaanitic nature religion and it was for this reason that they were so strongly denounced.<sup>4</sup> Ottley agrees with Kittel and adds that, "The prophetic ideal was not necessarily a service of Jahveh entirely destitute

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1. ICC, pp. cxixf.

2. IGI, p. 185.

3. RPI, p. 137.

4. RI, p. 79.



of outward ceremonial, but a service which should reflect His holiness and be congruous with His

revealed attributes." Paterson holds that the  
 repudiation was "conditional." Gaster points out  
 that it was the sacrifice of lips rather than that  
 of calves which was demanded(Hos.14:2). Knudson

agrees saying, "But it was not only for its immoral  
 accompaniments that Hosea condemned it. It was in

and of itself a wrong way of seeking God." Kennett  
 is of the same opinion. It is this position which this  
 thesis takes and for the following reasons:

- 1) Hosea 6:6 which is his greatest pronouncement  
 on sacrifice leaves no room for sacrifice of any kind.
- 2) As G.B.Gray points out , over against the sacrificial  
 type of religion-- a new conception of religion is  
 placed-- a religion of conduct and right attitudes.
- 3) Finally, Hosea never offers a counter system of  
 sacrifice to take the place of the system he has  
 denounced. Hosea was an either or man. It was either  
 the Canaanitic sacrificial system, or it was the pure  
 worship of Jehovah. This position has been most aptly

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1. S in HDB, vol.4,p.335b.

2. S in ERE, vol. 11, p. 25b.

3. HLP, p. 111.

4. OTE, p. 46.

5. SOT, p. 44.



stated by Marti.

Die Propheten stellen der Cultusübung ihrer Zeitgenossen nie eine andere Opferordnung oder eine bessere Opferauffassung gegenüber, sondern die Liebesübung und die Gotteserkenntnis. Darum ist ihrer Opposition als eine prinzipielle zu verstehen und ihre Worte bedeuten in der That: Keine Opfer, sondern Liebe und rechte Gotteserkenntnis. 1.

### B. Immorality.

Immorality, vice and lust are rife. In connection with the worship at the high places lust has become a matter of common talk, indeed it had become virtue. Duff suggests that there is a belief or a tendency to believe that some mastergod moves these passions and that they require these unchaste practises to satisfy them.<sup>2</sup> At any rate, lust was commonly practised at the high places. We may think that he is using figures of speech when he refers to whoredom, but while this may be true to some extent, he is referring to open conditions which actually exist. Hosea was probably the first man in the history of thought to deny the double standard. He states

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1. Gesch. der Isr. Rel. dritte Aufl., p. 163, quoted by Pace IGI, p. 185. "The prophets never oppose to the cultus of their contemporaries another rule of sacrifice or a better conception of sacrifice, but the exercise of love and the knowledge of God. Therefore, their opposition must be understood as fundamental, and their words signify in effect: No sacrifices, but love and the knowledge of God."

2. OTT, p. 93.



that women are not to be held alone responsible when they commit adultery and harlotry, but declared that the brothers and fathers were also responsible (4:12c-14). He carries on his analysis and declares that social immorality means the sterility of the race(4:11; 9:11b). He is the first to trace out the relation between social immorality and decreased population(9:11b).

Immoralities, crimes of all sorts, vice, are practised openly(7:1-7; 10:4,9,12ff; 6:8,9). The king is surrounded by unscrupulous nobles and the princes instead of being leaders and uplifters of men are dragged down to low conduct. Their passions rise to the highest point, and cool only to rise again.

Drunkenness is rife in the high places and in the court. Hosea militates against liquor for the reason that it takes away the heart-- meaning that it befuddles the mind and dims spiritual vision(4:11;7:5).

Israel's moral conditions may be summed up:

But they like Adam have transgressed the covenant:  
there have they dealt treacherously against me.  
Gilead is a city of them what work iniquity; it  
is stained with blood. And as troops of robbers wait  
for a man, so the company of priests murder in

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the way toward Shechem; yea, they have committed lewdness. (6:7-9).

When I would heal Israel, then is the iniquity of Ephraim uncovered, and the wickedness of Samaria; for they commit falsehood, and the thief entereth in, and the troop of robbers ravageth without....They make the king glad with their wickedness, and the princess with their lies. They are all adulteres; they are as an oven heated by the baker;...They are all hot as an oven, and devour their judges; all their kings are fallen; there is none among them that calleth unto me. (7:1-7).

Thus from the royal court to the commonest home, immorality is rife. Their backsliding has become habitual and sin multiplies sin and prevents them from returning to Jehovah. These principles of condemnation which Hosea uttered were learned from his own experience.

In the laboratory of life Hosea discovered the social principles which make his prophecies in many ways the most original and revolutionizing contribution to the philosophy of society that the O.T. contains. He was Israel's great moral and social diagnostician because, as a result of his own painful experience, he learned to look upon life and human society through the eyes of love. 1.

### C. Revolution and General Political Decay.

Hosea does not spare the rulers. He declares that no king had the right of authority except by

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1. Kent TPJ, p. 50.



divine appointment and sanction. "They have set up kings, but not by Me; they have made princes, and I knew it not."(8:4). And the rulers they have set up are described in 7:4-7, "On the day of our king the princes made themselves sick with the heat of wine; he stretched out his hand with scoffers. For they have made ready their heart like an oven, while they lie in wait; their baker sleepeth in the night; in the morning it burneth as a flaming fire"(7:5-6). Israel has shown its unfaithfulness to Jehovah by rebelling against all legitimate authority-- kings have been set up and deposed(13:11). But these kings are weak---the king of Samaria is like foam on the water---easily destroyed(10:7). Jehovah asks, "Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes?"(13:10). These kings, being powerless, cannot save Israel. Israel has put her trust in kings and idols and not Jehovah, and the folly of their doings shall come upon them. The time shall come when even the people shall say, "We have no king; for we fear not Jehovah; and the king, what can he do for us?"(10:3).

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These passages do not speak highly of the monarchy. What then, was Hosea's attitude toward the monarchy? It is sometimes said that Hosea flatly rejected the monarchy. He desires instead the return to the old nomadic, tribal state. This seems to be an extreme interpretation. As we saw in 8:4 he did not approve the then ruling order, but what he tries to point out is the vanity of mere human political devices. The existing monarchy is powerless, it is of no avail. In attacking the kings, "...he is scarcely condemning monarchy in principle as a form of government incompatible with the idea of the theocracy. His judgment is practical and historical, not theoretical."<sup>1</sup> We turn to Hosea himself for his attitude.

He does not look with favor upon the reigning house of Jehu for in the opening of his prophecy he names his first child Jezreel, believing that in a little while Jehovah would avenge the bloody beginning<sup>2</sup> of the reign of the house of Jehu(1:4). Hosea looks forward to a better day in the future when there will

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1. Davidson HHDB, p. 424a.

2. Allusion to II Kings 11:11



be a reunion of the two kingdoms under a Davidic figure (1:11; 3:5).

Further, it must be remembered that the great part of Hosea's prophecy fell in the years just following the death of Jeroboam II when there were six kings crowned and removed in short order. Four of these reached the throne through revolution. "Under such conditions it is not surprising that the prophet spoke slightly of the royal house and expected little towards the redemption of the nation from kings who sat on a throne to which they had no claim other than the sharpness of their swords or the support of a foreign power."<sup>1</sup>

2.

In accordance with W.R. Smith, Cheyne and Batten this paper takes the position that Hosea's attitude is to be understood in terms of facts like these and that Hosea believed in the divine right of the Davidic house. This is a belief not of theory, but one based on actual practice and historical fact. Hosea believed that Israel must be faithful to Jehovah and therefore must be one. "To Hosea the unity of Israel is a thing of profound significance....The unity of Israel and the

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1. Batten HP, pp. 203-204.

2. FI, p. 184; BH, p. 82; HP, p. 204.

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1. Barton H. p. 207-208.  
2. H. p. 184; H. p. 82; H. p. 204.

unity of God are the basis of his whole doctrine<sup>1.</sup> of religion as a personal bond of love and fidelity." Neither of these ideals were or could be realized under the state of revolution and moral corruption existing in Israel. Puppet kings could not bring salvation. Hence his condemnation of them. Jehovah alone is the saviour of Israel.

Finally, the political order is condemned for further unfaithfulness to Jehovah because it has placed its trust upon human defenses and has thus displayed a lack of faith and loyalty to Jehovah. "For Israel hath forgotten his Maker, and builded palaces"(8:14a). "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies(faithlessness); for thou didst trust in thy way, in the multitude of thy mighty men"(10:13).

Such then is the price of the lack of the knowlege of God in national politics.

#### D. Useless Foreign Alliances.

Amos told us in a general fashion that trouble was looming up on the horizon. Hosea gives us a vivid

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1. PI, p.186f.



picture of conniving and bids for international favor on the part of Israel and the doom which will be hers because of it.

The disloyalty of Israel is finally shown in her seeking foreign alliances. After all that Jehovah has done for her Israel hires lovers among the nations(8:10). When in trouble instead of turning to their God they go to Assyria(5:13). It seems that there were two parties in Israel at this time as there were later-- the Assyrian and the Egyptian. One wished to go to Egypt for aid, and the other wished to go to Assyria (5:13; 7:11; 8:9,10; 12:1; 14:3-- compare II Kings 17:4). Hosea is equally opposed to both. Israel is like a silly dove without understanding(7:11) turning everywhere for help except to Jehovah, her only help. Ephraim is a cake half turned---baked to a crisp on one side, and raw on the other. He is mixed among these strangers who devour his strength( tributes and invasions probably) --- the very ones to whom he went for help(7:8-9). Israel is getting old and weak and feeble and doesn't know it(7:9b). This vacillating

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foreign policy can result in nothing but destruction to Israel. But the great reason for the condemnation of these useless foreign alliances is a religious one. Foreign alliance is adultery(8:9). Israel is married to Jehovah, but she seeks other lovers. Not only did this sort of conduct make Israel the prey of her foes(7:11, etc.) but it was fundamentally an act of treachery and disloyalty to Jehovah. Not only were these alliances fundamentally acts of disloyalty to Jehovah, but they were double disloyalty because such alliances meant a covenant with foreign gods and recognition of them.

The result of such faithlessness can only be discipline. "It also shall be carried unto Assyria for a present to king Jareb ( the great king); Ephraim shall receive shame, and Israel shall be ashamed for his own counsel"(10:6). "He shall return unto the land of Egypt, and Asshur--he shall be his king, because they have refused to return"(11:5). "They shall not dwell in Jehovah's land; but Ephraim shall return to Egypt, and they shall eat unclean food in Assyria"(9:3). Exile is the consequence of

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unfaithfulness.

#### IV. Summary.

In this chapter we have made the following discoveries: Sin is conceived of as disloyalty and disloyalty was sin against Jehovah's love. Sin is due to the lack of the knowledge of God, knowledge having the connotation of both an intellectual grasp of a situation and the emotional quality of caring for that situation or object. Israel is characterized by a lack of the knowledge of God and this lack is due to the spiritual leaders-- the priests and the prophets-- who have failed in their trust. This lack expresses itself in idolatry-- Hosea is the first to repudiate the use of images in worshipping Jehovah and we believe that he repudiated the cultus entirely; in immorality-- Hosea traced the social effects of immorality; in revolution and political decay-- Hosea was opposed to the existing monarchy on practical and historical grounds; and in useless foreign alliances which sapped the nation's strength and were fundamentally

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acts of disloyalty to Jehovah. Hosea,

The most spiritual of them all, he is at the same time the most political....he has left us a criticism of society and of politics in Israel, unrivalled except by Isaiah. We owe him an intellectual conception of God, which for the first time in Israel exploded idolatry; yet he also is the first to define Israel's position in the politics of Western Asia. .1.



## Chapter VI.

## THE DOCTRINE OF REPENTANCE.

I. The Nature of Repentance.A. Transition from Knowledge to Repentance.

Knowledge, as Hosea conceived it, was both the intellectual grasp of an object or situation plus the emotional quality of caring which implied a changer of temper and conduct. Knowledge of God therefore meant not only an intellectual grasp of what Jehovah was, but the emotional quality of caring for him and directing one's life in terms of Jehovah's requirements. When we grasp what this implies it is not difficult to understand Hosea's doctrine of repentance. Repentance became for Hosea a change of knowledge--- from Baalim to Jehovah--- from unjust and unmerciful conduct to just and merciful conduct. The new life was again a new knowledge, so that having repented Israel shall say, "My God, we Israel know thee."

Of the grasp of what is implied in repentance

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for Hosea, G.A. Smith writes, "He may be accurately styled as the first preacher of repentance, yet so thoroughly did he deal with this subject of eternal interest to the human heart, that between him and ourselves almost no teacher has increased the insight with which it has been examined, or the passion with which it ought to be enforced."<sup>1.</sup>

#### B. Definition of Repentance.

For Hosea, repentance is a turning or a returning to Jehovah whom Israel has forsaken. There is but one verb in Hebrew for returning, namely, shubh. This word means return whether in connection with repentance or not. Thus in 7:6, "They return, but not to him that is on high," and in 8:13 after Jehovah declares that he will not accept their sacrifices he declares,<sup>2.</sup> "they shall return to Egypt." In 11:5 the word is used in the first instance in the same sense, "They shall not return into the land of Egypt; but the Assyrians shall be their king, because they have refused to return to me." From these instances, it is seen that the word means not merely "to turn", but

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1. TP, p. 333.

2. Cf. Hosea 9:3



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 "to turn right round," "to turn back and home."  
 This is undoubtedly the meaning it implies in regard to repentance and in order to make this clear Hosea almost always uses it in connection with the name Jehovah, or the reference to him as Israel's own God. As examples of the first we read, "Come, and let us return unto Jehovah;" (6:1), "And the pride of Israel doth testify to his face; yet they have not returned unto Jehovah their God, not sought him, for all this," (7:10), "Take away all iniquity, and return unto Jehovah" (14:2a). As examples of the second we read, "Afterward shall the children of Israel return and seek Jehovah their God" (3:5a), and "Their doings will not suffer them to turn unto their God" (5:4a).

Thus we see that as far as Hosea is concerned  
 2.  
 repentance is no mere turning, it is a returning-- and a returning to Jehovah. It is a fundamental change of loyalties that means a reversal of the old order of life-- it means changing from immorality to the hesed covenant. The return is due to a new knowledge of Jehovah-- not the discovery of new facts,

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1. G.A. Smith TP, pp. 335-336.

2. Illustrated by Clement of Alexandria in his Who is the Rich Man that Shall be Saved? "And to turn is really to cease from our sins and to look no longer behind." Scott and Gilmore, WDC, Vol 1, p. 134.



but the discovery of facts that had always been there unrecognized-- the recognition of the fact of Jehovah's long suffering, his patience, his mercy, his tenderness through all their history.

One further point. When we think of repentance, we think of the individual repenting and reordering his life. This is implied in Hosea, but is not made explicit. Hosea is dealing with the nation's loyalty to Jehovah and so he demands that the whole nation repent and return to Jehovah. It was the nation to whom Jehovah had revealed himself, it was the nation with whom he had entered into covenant, it was the nation who was his wife, it was the nation which had sinned and become disloyal through widespread immorality and misunderstanding, and it was the nation which was to repent and recognize again her husband.

### C. The Failure of Israel's Repentance.

Israel did not believe herself to be completely in harmony with the desires of Jehovah. She knew that she had been disloyal, but she had an inadequate conception of repentance. She thought that the

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multiplication of sacrifice would restore her to her former position. "Her failure lay in her inability to realize what it was that was cutting her off from her God." <sup>1.</sup> She didn't realize that sacrifices were not desirable in Jehovah's sight. Her ignorance kept her apart from Jehovah. "Their doings will not suffer them to turn unto their God; for the spirit of whoredom is within them, and they know not Jehovah!"(5:4). Therefore their repentance is insincere, and they believe they can exploit the love of Jehovah; and they say, "Come, and let us return unto Jehovah; for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days he will raise us up, and shall live before him. And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth " (6:1-3). Such facile regeneration is useless and Jehovah answers it, "O Ephraim, what shall I do unto thee? O Judah what shall I do unto thee? for your goodness is as a morning cloud, and as the

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1. T.H. Robinson PP, p. 85.



dew that goeth early away,"(6:4) and then Jehovah gives the conditions of true repentance,(6:6)-- goodness and the knowledge of God. They make repentance and then straightway go and do their own desires forgetting or not knowing what was involved in their repentance. Instead of this Jehovah demands that they live hesedh and know Him. And so Hosea pleads with the people to sow in righteousness and in so doing demands all that Amos demanded and then adds , "reap according to kindness" (10:12). "Break up your fallow ground" means to tear away from their old life-- to open their hearts in sincerity again to Jehovah that he may plant within them the seeds of righteousness that shall blossom forth in a life of justice and mercy. Hosea demanded that repentance go to the root of conduct. Instead of doing this Israel has "plowed wickedness" and has "reaped iniquity"(10:13).

Because of the conflict of Jehovah's love for Israel and the jealousy which Israel has caused by her disloyalty Jehovah cries out, "my heart is turned within me, my compassion are kindled together"(11:8).

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And Hosea once more pleads with Israel, "Therefore turn thou to thy God: keep kindness and justice, and wait for thy God continually"(12:6). Not fitful turning which is soon forgotten, but continual returning and manifesting itself in righteousness and justice and mercy. And then in chapter 14:1-3 Hosea tells them what repentance involves that it may be effective and may issue in kindness and justice. They are to remove the iniquity with which they have surrounded themselves. They are to come to Jehovah with sincerity of Speech which can come only from sincerity of heart. Their words are to be so sincere that they are to be the sacrifices offered to Jehovah. They shall renounce all foreign alliances. They shall recognize that neither Assyria nor Egypt can save them. And they shall be loyal to Jehovah alone and give up all idolatry. And this line of conduct will issue in the recognition by them that it is in Jehovah that mercy and peace and joy are to be found.

This then is Hosea's belief about the human side of redemption--- sincerity, lives of justice and kindness, absolute loyalty to Jehovah. All this shall

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And Moses once more pleases with Israel, "Therefore  
I will show to thy God: keep kindness and justice, and  
wait for thy God continually" (12:9). Not least  
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This then is Moses' belief about the human side  
of redemption--- sincerity, lives of justice and  
kindness, absolute loyalty to Jehovah. All this shall

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result in a new knowledge, namely, "in thee the fatherless findeth mercy"(14:3). The result-- Jehovah will heal their backslidings and he will be as dew to Israel(14:4-8).

## II. The Recovery of the Knowledge of God. The Divine Side.

The people had lived in sin so long that pleading with them to return to Jehovah was useless. Their mode of life prevented them from returning. The new knowledge of God was not something which they were able to find for themselves and therefore it must be a work of Jehovah. They must recognize that the same God who had dealt with the nation in the past was dealing with the nation today. The recovery of the knowledge of God is the result of recognizing his deeds today and these deeds must first of all be deeds of violence and terror. Israel must suffer. Jehovah will discipline her in exile. In the wilderness she will not have the ephod and without king and teraphim(3:4), Jehovah will chastise them(7:12). They will be taken from their homeland into exile in foreign nations(9:3-7). Their food will be polluted and

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and Jehovah will be a moth unto Ephraim(5:12). He will be a bear tearing her apart(13:8) and the children ~~will~~ be slain(9:16). In the midst of this suffering Israel will recognize her guilt and turn to Jehovah.

There is another side to the divine aspect of redemption and repentance. Misery by itself never saves. There must be divine grace and mercy and love as well. And so Jehovah declares that in the valley of Achor( the valley of trouble) he will speak comfortably and tenderly to Israel(2:14-15). Jehovah will allure her through discipline and when she recognizes her sin and truly repents, he will be "as dew unto Israel"(14:5). "It is Hosea's greatness that, while he felt the vices of his day with all needed thoroughness and realism, he yet never allowed them to be inevitable or ultimate, but preached repentance and pardon, with the possibility of holiness even for his depraved generation."<sup>1.</sup>

### III. The Relation of Punishment to Divine Love.

It would seem that there is a conflict here between the terrible suffering which Israel must endure and

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1. G.A.Smith TP,p.286.



the gentle mercy of which Hosea speaks so eloquently. How is it possible for the loving, merciful Jehovah to inflict such suffering and subject Israel to such infamy and terror? Hosea's answer is that discipline is but the expression of Jehovah's love.<sup>1.</sup> He loves Israel so much that he is willing to inflict misery upon her that she may realize her sin and turn again to him. H.R. Macintosh points out that, "... the best religious thought has never held the divine mercy to be incompatible with hostility to sin. Ethically pure compassion is a real capacity for holy anger; there is no mercy is allowing a bad man to go on in badness."<sup>2.</sup> Punishment and discipline may be the deepest expression of love under certain circumstances. Confucius has the heart of the matter:

Can there be love which does not lead to strictness with its object?

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1. This idea is illustrated in the Psalms of Solomon, Psalm XVI, 2b-52. (written in the middle of the first century B.C.). See Scott and Gilmore WDC, vol. 1, p. 38. "I (had been) high unto the gates of Sheol with the sinner, When my soul departed from the Lord God of Israel— Had not the Lord helped me with his everlasting mercy. He pricked me, as a horse is pricked, that I might serve him, My Saviour and Helper at all times saved me. I will give thanks unto thee, O God, for thou hast helped me to (my) salvation."
2. H.R. Macintosh M in ERE, vol. 8, p. 556a.



Can there be loyalty which does not lead to the instruction of its object? 1.

Hosea expressly declares that punishment is not an end in itself(2:14-20). Jehovah is preparing Israel to understand and recognize and receive His love and mercy. But there is no true love in letting a culprit go free. "A lesser love than Yahweh's would have given way and spared her, and that would have been cruel kindness. For there are circumstances in which it is better that a people should cease to exist than that they should go on as they are. In such a case is Israel, and He who loves her loves her enough even to destroy her-- though His own heart utterly break with the blow(11:1-8)<sup>2.</sup>"

The result of the recognition of Jehovah has already been discussed in Chapter III in the treatment of Jehovah's mercy in the future.

#### IV. Summary of Hosea's Doctrine of Repentance.

"Hosea laid the eternal foundations of all true religion. He has also given the clearest and most vivid presentation of the divine necessity of repentance found in pre-exilic Hebrew literature."<sup>3.</sup>

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1. Analects 14:8. quoted by Hume THLR, p.238.

2. T.H. Robinson PP, p.87.

3. Kent KP, p.88.



- 1) Jehovah is a god of love and mercy bound in an eternal covenant with Israel from whom he demands loyalty and love.
- 2) Israel has broken this covenant and has therefore brought pain and anguish to the heart of Jehovah.
- 3) God himself cannot forgive sin without true repentance on the part of the sinner.
- 4) Because of Israel's hard heart the deepest expression of the divine love is discipline that Israel may see the waywardness of her actions.
- 5) This punishment is but a means to an end-- the salvation of Jehovah's people.
- 6) Upon sincere repentance Jehovah is ready and waiting--even alluring-- He desires to forgive.
- 7) The result of true repentance is eternal harmony with Jehovah-- a recognition of the eternal law of mercy and the conduct of life in accordance with it.



## Chapter VII.

## HOSEA AND LATER THOUGHT.

I. Introduction.

"It is not too much to say that the entire faith and theology of later Israel grew out of Hosea, that all its characteristic views and ideas are first found in his book." <sup>1.</sup> This statement of Cornill's, exaggerated though it may be, expresses something of the wide-reaching and genuine influence which Hosea has had upon religious thought. Certainly we may say that, "...there is no truth uttered by later prophets about the Divine Grace, which we do not find in germ in him...these others explored the Kingdom of God; it was Hosea who took it by storm." <sup>2.</sup> In terms of an understanding of this Kent considers Hosea "...the most original and constructive of all the religious teachers who appeared before the exile." <sup>3.</sup> Various prophets after him draw upon his book for figures of speech

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1. Cornill FI, p.53.

2. G.A.Smith TP, p.230.

3. C.F.Kent KP, p.102.



and for general ideas. It is not within the province of this thesis to discuss the miriad of Hoseanic design which we find woven into the messages of many of the prophets who followed him. We can but point out only certain of the more prominent parallels and influences.

## II. Hosea and Jeremiah.

Upon Jeremiah of Anathoth the influence of Hosea is probably more deeply impressed than on any other prophet. "In Hosea he found not only a teacher, but a spirit kindred to his own. Both were men of exceptionally tender and emotional temperament, sympathizing with the people on which they were constrained to pour out the vials of divine judgement....There was an ancestral bond between them inasmuch as Hosea was a native of North Israel from which Jeremiah's family had come,... What Hosea had learned through the bitter experience of his home life led Jeremiah early to renounce the hope of marriage, because he felt himself to be like his predecessor the prophet of a nation's

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dying agony(xvi,1ff).... They are...the most deeply exercised in spiritual religion of all the prophets of Israel.<sup>1.</sup>"

That Jeremiah knew the work of Hosea and had mastered the teachings of his predecessor by the time of his early manhood is shown by the ideas closely paralleling Hosea which Jeremiah early enunciates in his early prophecy.

Thus saith Jehovah, I remember for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto Jehovah, the first fruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith Jehovah. 2.

With this read from Hosea:

I did know thee in the wilderness, in the land of great drought. 3.

When Israel was a child, then I loved him, and called my son out of Egypt. 4.

In Jeremiah 2:7-8 where he speaks of the Canaanizing of Israelite religion and the turning to Baalim we hear the echo of Hosea 4:4ff;5:1;6:9 and 2:8.

Jeremiah (2:18) speaks of the foolishness of going to Egypt and Assyria for help and in this

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1. John Skinner PR, pp. 21-22.
  2. Jeremiah 2:2b-3.
  3. Hosea 13:5, cf. 3:1-3.
  4. Hosea 11:1



we find a reflection of Hosea 7:11.

In 2:13 Jeremiah sounds the note that Israel has forsaken her fountain of living waters and has turned to broken cisterns. This idea of disloyalty runs throughout the whole of Hosea's book.

Backsliding Israel is reprimanded and the declaration of Jehovah's mercy in Jeremiah 3:11-12 is found exquisitely expressed by Hosea, chapter 14, and elsewhere in his book.

In verse 3 of chapter 4 Jeremiah makes almost a direct quotation from Hosea. Jeremiah writes, "break up your fallow ground, and sow not among thorns," and Hosea declares, "break up your fallow ground; for it is time to seek Jehovah, till he come and rain righteousness upon you." (10:12). Here are summons to loyalty that root deep into the inner life.

When Jeremiah criticizes the tendencies in religion he does so in the fashion of Hosea by using the marriage figure\* and describes disloyalty as fornication. Jeremiah borrowed his motif from Hosea. Jehovah's relation to Israel is that of a moral

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covenant conceived under the form of marriage (Jer. 3:20; 13:26ff). And just as Hosea declared that punishment must come to the faithless wife, so Jeremiah declares the same thing, and from 604<sup>1</sup> B.C. on he is the prophet of doom and woe.

Thus the fundamental covenant idea of Jeremiah finds its rootage in Hosea. Jeremiah later developed the conception of a covenant between the individual and Jehovah and this marks a distinct advance. But the roots of Jeremiah are found in Hosea.

Again, Jeremiah describes the religious history of Israel as one of degeneracy as does Hosea. Thus we may compare Jeremiah 2:2b<sup>f</sup> and Hosea 9:10; 11:1.

Thus we see that in his interpretation of Jehovah as Israel's husband, his description of Baal worship as adultery, his idealization of the wilderness experience, and his conception of divine mercy, Jeremiah is greatly indebted to Hosea. This indebtedness may be traced in the following parallels of language and ideas. This list is not exhaustive, but rather suggestive.

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1. Peters RH, p. 270.



## Hosea.

1:5

1:7

1:10

1:11

2:3

2:5

2:7

2:10

2:11

2:12

2:13

2:15

2:22

2:23

3:5

4:2

4:3

4:13

4:15

5:6

## Jeremiah.

49:35

25:5, 6

33:22

23:5, 6

14:3

2:25; 3:1, 2

2:2; 3:1

11:15

7:34 ; 16:9

5:17; 8:13

48:44

2:1-3

31:12

31:27

50:4, 5; 31:9

9:8

14:2

3:6; 2:20

5:2

14:12



Hosea	Jeremiah
5:7	9:8
5:11	22:17
6:1	50:4,5
6:9	11:15
6:10	5:30,31
6:11	51:33
7:2	14:10
7:4	9:2; 33:10
8:8	25:34; 51:34
8:13	6:20; 7:21; 48:44
8:14	17:27
9:5	5:31
9:6	2:16; 44:1
9:10	24:2; 11:13
9:17	49:36
10:12	4:3
11:2	18:15
11:4	31:2,3
11:7	8:5
12:7	22:17
12:10	7:25



### III. Deutero-Isaiah.

Deutero-Isaiah carries on the marriage symbol<sup>1.</sup> which he inherited from Hosea. Israel is wedded to Jehovah. The polemic against idolatry which Hosea started reaches its climax in Deutero-Isaiah. And the idea of the divine mercy is carried on by Deutero-Isaiah and is extended to the whole world (51:4,5; 45:22,23). The relation of Jehovah to Israel is one of love (54:8) and if he has been angry it has been but for a moment (53:14). Jehovah's punishment will purge away the dross and in the end all transgressions will be forgiven (53:25).

For a most striking set of parallels which indicates Hoseanic influence on Deutero-Isaiah compare the following:

Hosea	Deutero-Isaiah.
2:2	50:1; 54:5-6
2:19	62:4,5 ( Deut-Isa.?).
2:20	55:10-11
4:12	44:19
5:9	46:10
9:7	44:25

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1. Isa. 50:1 and 54:5

Deuterio-Isaiah carries on the same theme which he inherited from Isaiah, Israel is warned to Jehovah, the people against idolatry which Moses started against the altar in Deuterio-Isaiah. And the idea of the divine mercy is carried on by Deuterio-Isaiah and is extended to the whole world (Isaiah 45:1-46:13). The relation of Jehovah to Israel as one of love (Isaiah 43:1-44:5) and it has been angry it has been out for a moment (Isaiah 44:6-45:13). Punishment will purge away the cross and in the end all transgressions will be forgiven (Isaiah 45:14-46:13). For a great striking out of parallels which includes Isaiah's influence on Deuterio-Isaiah compare the following:

Isaiah	Deuterio-Isaiah
45:1	46:1-5
45:13	46:10-11
45:14	46:12
45:15	46:13
45:16	46:14
45:17	46:15

10:12	44:3; 45:8
11:9	41:14
13:4	45:21,22
14:5	44:3
14:8	41:19

#### IV. Hosea, the New Testament, and Jesus.

Before we consider the relation between Hosea and Jesus we may briefly consider the influence of Hosea on the New Testament in general.

St. Paul applies the wedding symbol of Hosea to the relation between Christ and the church ( Ephes. 5:23 and Rms. 10:8f). Further, in Romans, he makes an application of the names Lo-Ruhamah and Lo-Ammi ( see Hosea 1:10; 2:1,23).

As he saith also in Hosea  
I will call that my people, which  
was not my people;  
And her beloved, that was not beloved;  
And it shall be, that in the place  
where it was said unto them,  
Ye are not my people,  
There shall they be called sons of  
the living God. ( Rms. 9:25-26).

This is an example of a quotation from the prophet.

There seems to be a reference to this same section of Hosea in I Peter 2:10 where it is written,  
Who in time past were no people, but now are  
the people of God: who had not obtained mercy,  
but now have obtained mercy.

Again St. Paul makes allusion to Hosea 13:14  
where he applies it to the resurrection from the dead.

10:42	44:31
11:19	45:14
12:14	46:21, 22
14:13	47:3
15:13	48:13

IV. Issues, the New Testament, and Jews.

Before we consider the relation between issues and Jews we may briefly consider the influence of issues on the New Testament in general.

St. Paul applies the wedding symbol of Hosea

to the relation between Christ and the Church

(Ephes. 5:13 and Rom. 10:17). Further, in Romans,

he makes an application of the names Jo-Annabab and

Jo-Annabab (see Rom. 1:10; Gal. 4:27).

As he said also in Hosea  
I will call them my people, which  
was not my people;  
and her beloved, that was not beloved;  
and it shall be, that in the place  
where it was said unto them,  
Ye are not my people,  
there shall they be called sons of  
the living God. (Rom. 9:25-26).

This is an example of a quotation from the prophet.

There seems to be a reference to this same

quotation of Hosea in I Peter 2:10 where it is written,

who in times past were not people, but now are  
the people of God; who had not obtained mercy,  
but now have obtained mercy.

Again St. Paul makes allusion to Hosea 1:10

where he applies it to the restoration from the dead.

O death, where is thy victory? O death  
where is thy sting? (I Cor. 15:55).

St. Paul's statement, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the spirit shall of the spirit reap eternal life"(Gal. 6:7-8) has its counterpart in Hosea 10:4 and 12:14.

And finally, it is not too far amiss to say that the love chapter of I Corinthians is the logical outcome of Hosea's central doctrine of long-suffering patience.

Both Jesus and the author of Revelation refer to Hosea's figure of terror:

The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us. (Hosea 10:8).

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. (Luke 23:30).

and they shall say to the mountains, and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand? (Revelation 6:16-17).

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St. Matthew makes application of Hosea's words, "When Israel was a child, then I loved him, and called my son out of Egypt"(Hosea 11:1), to the return of Joseph and Mary with Jesus from Egypt.

And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Matthew 2:14-15.

We now turn to a brief consideration of the influence of Hosea upon Jesus. We have already noted one allusion which Jesus makes to Hosea (Luke 23:30). In addition to this direct allusion, Jesus quotes Hosea 6:6 upon two occasions.

But go ye and learn what this meaneth, I desire mercy, and not sacrifice; for I came not to call the righteous, but sinners. (Mtt. 9:13).

But if ye had known what this meaneth, I desire mercy and not sacrifice, ye would not have condemned the guiltless. (Mtt. 12:7).

MacFadyen remarks that considering the spirits of Hosea and Jesus, "...it is no accident that the great utterance of Hosea... had a special attraction<sup>1.</sup> for Jesus." As a parallel of these words from Hosea<sup>2.</sup> Cheyne quotes from Beal's Texts from the Buddhist Canon

1. IOT p.182.

2. Cheyne BH, p.79.



If a man live a hundred years, and engage the whole of his time and attention in religious offerings to the gods, sacrificing elephants and horses, and other life, all this is not equal to one act of pure love in saving life.

Again another influence of Hosea upon Jesus is the conception of the Fatherhood of God and the Sonship of His people. Of course of the two chief metaphors used in Hosea to express the relation of Jehovah to Israel, the metaphor of the Fatherhood is the lesser developed. This was largely due to the lack of individualism in Hosea. Nevertheless the germ of the idea of the Fatherhood of God as Jesus taught it is found in Hosea. Jesus developed it in terms of individualism, but the doctrine in its less developed form is at least as old as Hosea.

But the greatest influence of Hosea on Jesus is the doctrine of love and mercy. Robinson remarks, "We may speak without any exaggeration of 'the Cross of Hosea', and find in his own suffering transformed by love a true anticipation of the greater Cross of Christ." When Hosea used the term

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1. H.W.Robinson in The Speaker's Bible, pp.5b-6a.



hesed to express what he meant by the requirement of Jehovah he came nearer to the New Testament synthesis of the love of God and the love of man than any other prophet before Jesus. For Hosea loving Jehovah included loving one's fellows and visa versa. Can we not hear Jesus saying, "In as much as ye have done it unto one of the least of these my brethern ye have done it unto me"? Further, Hosea's teachings regarding the effects of sin, the requirements of repentance and the mercy of God in receiving the repentant are developed by Jesus until we have in the story of the Prodigal Son ( Luke 15:11-32) a commentary on the Book of Hosea. Again, may we not say with Moffatt that the story of the Good Samaritan is an "Apt illustration of Hosea 6:6"? <sup>1.</sup> "Hesed, as Hosea employs it, is not far from the Kingdom of God as Jesus taught it." <sup>2.</sup>

The richness of Hosea found its logical conclusion in the exquisite grandeur of Jesus.

#### V. Hosea and Modern Life.

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1. James Moffatt LNT, p.123.

2. *ibid*, p.15.



The prophets knew themselves as true,  
 And so they spoke in tongues quite new;  
 The way of God they understood,  
 Revealing it as best they could.  
 What thus they left on written page  
 Remains quite true from age to age.      1.

What, one may ask, has Hosea to offer to modern life? Here we briefly state in outline form what we believe Hosea has to say to modern thought.

1) In Hosea's conception of hesed in which he maintained that love of fellows is a phase of the love of God and incomplete without the love of God, I believe we have the fundamental criticism of humanism today which is attempting to produce the fruits of religion without the roots of religion.

2) In Hosea's conception of hesed in which he maintained that the love of God is incomplete without the love of fellows I believe we have the fundamental criticism of all forms of religion which regard religion as something set off from life, or alone the individual's relation to God apart from moral obligations to one's fellows. In this I believe we have the fundamental criticism of such cults as Oscar Wilde's Cult of the Beautiful and the Barthian theology in its extreme emphasis.

1. Hill PLT, p. 240.

The churchmen know themselves as this,  
and as they speak in language quite new,  
the way of God they understand,  
revealing it in their own words.  
What shall they look on written page  
Henceforth quite free from the old age.

What, one may say, has come to this in modern  
times? We must first of all in our own minds  
we believe have had to say to modern thought.  
1) In these days of our age, when we  
maintain that love of fellow is a phase of  
the love of God and inseparable without the love  
of God, I believe we have the fundamental criticism  
of humanism today which is attempting to produce  
the fruits of religion without the roots of religion.  
2) In these days of our age, when we  
maintain that the love of God is inseparable without  
the love of fellow, I believe we have the fundamental  
criticism of all kinds of religion which regard religion  
as something set out from life, or above the individual,  
religion is God apart from moral obligation to  
one's fellow. In this I believe we have the fundamental  
criticism of such things as Oscar Wilde's 'The  
Anarchist' and the Darwinian theory in its extreme

expression.

J. H. H. H. H. H.

3) Goethe remarked, "The great veneration which the Bible has received from so many people and generations of earth is due to its intrinsic worth....The higher the centuries rise in culture, the more will the Bible be made use of by all who are not wise in their own conceits, but truly wise."<sup>1.</sup>

There is an intrinsic value in Hosea in his unveiling of the nature of sin, love and repentance.<sup>2.</sup> Today when Bertrand Russell, representing a large group of psychologists and worldly-wise, declares that we must get rid of our sense of sin because a sense of sin makes us unhappy and therefore makes us unpleasant to our fellows, we need Hosea's emphasis upon the reality of sin. We need to learn over again that if religion is to be a powerful element in the construction of society repentance must be one of the purges of the soul. And then, as G.A.Smith so well points out, "...so often as a generation is shocked out of its old religious ideals, as Amos shocked Israel, by a realism and a discovery of laws, which have no respect for ideals, however ancient and however dear to the human heart, but

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1. quoted by Hill PLT, p.221.

2. The Conquest of Happiness.



work their own pitiless way to doom inevitable; so often must the Book of Hosea have a practical

1. value for living men." Science in its affirmation of inexorable law has shattered many evangelical ideals. People are therefore asking whether one can believe in repentance and the divine grace.

Can we overcome the walls of environment and heredity?

"We can at least learn how Hosea mastered the very similar problem Amos left to him, and how, with a moral realism no less stern than his predecessor and a moral standard every whit as high, he proclaimed Love to be the ultimate element in religion; not only because it moves man to a repentance and God to a redemption more sovereign than any law; but because if neglected or abused, whether as love of man or love of God, it enforces a doom still more inexorable than that required by violated truth or

2. by outraged justice."

4) Hosea has a definite message to an age when conjugal fidelity is becoming largely a matter of comedy and in which marriage vows mean less than a legal contract. To such a day Hosea proclaims a purity of love which

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1. G.A.Smith TP,p.231.

2. ibid,p.231.



by its very purity commands respect. It must demand respect, but more, if it is to be effective, it must demand objectification.

5) Finally, for an age of selfish grasping and hedonistic ethics Hosea proclaims that love will finally triumph. If Hosea were speaking today instead of in the 8th century B.C. we might hear him speak in the words of a modern prophet of love, Kagawa.

Love alone can subdue the world. All those men who dreamed of world empires have failed; the first Emperor of China, Alexander the Great, Hannibal, Julius Caesar, Napoleon Bonaparte, the Kaiser--- all have failed and vanished like a dream. Conquest by the sword is but for the moment; it has no validity whatever.

I stand against all learning, all institutions, all governments, all arts, all religions which reject love. I protest against every church which preaches faith and fails to love. I oppose the politicians who rely on force and know nothing about love. If I have to be arrested for saying this, let me be handcuffed; for I would rather die quickly by the sword than die of thirst in a loveless desert.

Love introduces God to me. Love is my sanctuary-- in factory, field, or city street; in bedroom, office, kitchen or sick room. I have my sanctuary everywhere I go in the universe. Where love is, there God is. 1.

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1. quoted by Archer Wallace, Men Who Played the Game, pp. 24-26.



## Chapter VIII.

## SUMMARY.

The purpose of the thesis is to show Hosea's relation to the concept of mercy as it arose in the 8th century B.C. Amos by his very message left a problem and Hosea with his message met the problem. The major emphasis of Amos was that of righteousness. The problem left for Hosea was the matching of that concept of law and righteousness with mercy. This problem was created by Amos' conception of God, his demand that righteousness was the requirement of Jehovah, by the fact that he nowhere deals with restoration, the fact that there are only indirect references to mercy in his book, and the fact that he nowhere uses hesed, which is the characteristic word of Hosea. Hosea's chief emphasis was on mercy growing out of his conception of Jehovah as loving husband. The messages of the two men are in no sense contradictory but are complementary and together

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form a harmonious whole.

Hosea is to be dated from 746-735 B.C. There are two periods of work discernible; the first before 740B.C. and the second after that date. The historical background of the first period was the last years of the peaceful and prosperous reign of Jeroboam II, that of the second period was the period of anarchy and revolution following the death of Jeroboam II. Hosea's style is characteristic of his personality--highly emotional, not smooth and even-flowing. There is no unity in the book as far as orderly organization is concerned, but the unity is maintained by virtue of the central doctrine of Jehovah's mercy. Among possible literary influences on Hosea are the Book of Amos and some form of law or history of Israel. As to doubted passages, we recognized that most of the Judah passages were not Hosea's but that the passages dealing with the restoration and future hope of Israel are certainly his because they are not inconsistent with the symbolism of the first three chapters. Of Hosea's personal life we know little. Our knowledge

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is confined to the book itself and from it we can draw no certain conclusions as to his personal history beyond the fact of his marriage and that he was an unusually intelligent and keen observer of events and was probably from the country, and was certainly a native of the North. His personality is characterized by a peculiar combination of grief, anger, and love with love triumphant.

In regard to his marriage we hold that chapters one and three refer to the same experience and that the same woman is meant in both cases. We hold that the story is a real experience proleptically interpreted, believing that this view alone solves the moral difficulty involved in the other theories and provides for the realism of the narrative. It was his experience in his domestic tragedy that gave content to his message. Through his own slighted love he learned the love of Jehovah for Israel and preached it to Israel. He moralized the marriage figure and through it preached a lasting message to his people and to the world for all generations.

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Various terms are used to express what Hosea meant by his fundamental conception of hesed. Of the various terms, forgiveness, grace, love and mercy-- love and mercy most adequately express what he meant. Hesed connotes a covenant relation between Israel and Jehovah and Israel, and involves a three point relationship between God and man, man and God and men. This covenant relationship is characterized by loyalty. Hosea treats Jehovah's mercy both in the past and in the future. He develops his philosophy of history much more than Amos, carrying it clear back to the period of the patriarchs. Hosea presents Jehovah's relation to Israel in the past under the form of five figures-- Husband, Father, Great Physician, Ox-driver, Saviour. He presents his relation both in the past and in the future under the figure of Husband. The picture of the future restoration is conceived in material and nature terms, but the conception is well grounded in ethics. The moral law in Hosea is every whit as strong as it is in Amos. In Hosea it is an expression of the divine love. Hosea's great

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contribution was the clarification of the divine love and mercy, but his view was limited in two respects-- He seems to limit Jehovah's love to Israel, ( other nations are not mentioned), and he failed to individualize the conception. The importance of the discovery of the divine love and mercy is seen in its affirmation of the friendliness of the universe with the miriad of practical consequences involved in that affirmation.

Sin is thought of as disloyalty, the essence of which is sin against love. Sin is due to the lack of the knowledge of God, knowledge having the connotation of both the intellectual grasp of a situation and the emotional impetus to move toward and care for the object or situation. Israel is characterized by a lack of the knowledge of God and this lack is due to the failure of the spiritual leaders of the nation. This lack expresses itself in idolatry, immorality, revolution and political decay, and useless foreign alliances which sap the nation's strength and were a fundamental disloyalty to Jehovah.

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As Hosea was the prophet of human infidelity, he was also the prophet of divine fidelity. Hosea laid the foundation of all true religion-- loyalty to God, and developed a doctrine of repentance which was the path of return. Repentance meant a returning to Jehovah. Jehovah and Israel are bound in an eternal covenant which demands loyalty. Israel has broken this covenant and has brought anguish to the heart of Jehovah. Jehovah himself cannot forgive an unrepentant nation. Israel's sins are such that they prevent her returning to Jehovah or regaining a knowledge of God. Therefore the divine mercy expresses itself in discipline that Israel may see the waywardness of her activities and return to Jehovah. Sincere repentance is rewarded by a waiting forgiveness. The result of true repentance is eternal harmony with Jehovah-- a recognition of the eternal law of mercy and the conduct of life in accordance with it. These three concepts-- mercy, knowledge of God, and repentance-- form the triune doctrine of the message of Hosea.

Hosea is among the most influential of all the

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prophets. The prophet most indebted to him is Jeremiah who in his early ministry quotes his teacher, Hosea. Jeremiah's conception of the relation of Jehovah to Israel under the form of a marriage covenant, his characterization of sin as harlotry, and his idealization of Israel's early history all show the influence of Hosea. Deutero-Isaiah carried on the conception of the marriage relation as expressive of Jehovah's relation to Israel, developed further the polemic against idolatry and extended the concept of mercy to the whole world. In the New Testament we find that St. Paul makes various references to Hosea, that he is quoted in Revelation and that his influence on Jesus is seen both in quotations and in the central ideas of the Fatherhood of God and love as the law of all life. Hosea speaks to the modern era of sin, repentance, and love in terms with which we must grapple if we would face life in its deeper aspects. Our interest in Hosea cannot be alone historical; it must be contemporary by virtue of the message which he declared.

**THE END.**



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